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ARTICLE I.

Essay on the Physical Effects of Alcoholic Stimulants.

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ONE effect of custom is to alter the moral estimation of actions. Hence the tyranny which it has always exercised over mankind, and hence the difficulty there is in overcoming its power and influence in propagating and perpetuating error. Examples of this truth are abundantly furnished us in the history of nations in every age. Vices, the most enormous, have been practised as virtues, and crimes revolting to every feeling of humanity have had its sanction, and been perpetrated without the slightest feeling of remorse. But, in no case, perhaps, has its influence in this respect been more fully manifested, than in a practice existing in the very bosom of our country, and in our own domestic habitations—a practice which under the specious pretence of utility to man, is in its nature and effects considered the direst scourge that has ever been permitted to visit the human race—yet under the false garb which has been thrown around it, with what little regard to its ultimate consequences have unsuspecting multitudes lifted the intoxicating bowl! With what fearlessness of its effects have youth been led to indulge the

unhallowed draughts; and with what more than savage indifference has even the drunkard been regarded! The "frantic madman in whose confused brain reason has lost her way," will arrest our attention and call forth our compassion when we behold him raving in his wild delirium: the sick man will excite the unbidden tear of heartfelt sympathy as we stand around his dying bed and watch the last struggles of expiring nature: but the poor unfortunate drunkard, though justly calling on us for like compassion and like sympathy, is passed in silence, or only made the subject of mockery and mirth, and with self-destroying hand goes to his grave, unpitied, unlamented.

Thus has the moral sense of mankind, paralyzed by the iron hand of custom, slumbered on, unaroused by all the fearful consequences which have followed its exterminating march; while this insidious monster of evil has been stalking abroad uncontrolled, spreading misery and ruin over our otherwise highly favored land.

But happily for us, the time has come when man shall no longer be the dupe of custom. The time has come when the evils of this practice have been seen and felt, and we behold with joy, and with joy participate, in that spirit of opposition which has been exerted to stay its ravages and to blot it from existence. To perpetuate this spirit and to spread its influence, and to divest of its false coverings, and expose in all its native deformity the odious and dangerous practice of dram-drinking, are the objects aimed at in this communication. Let me, therefore, beg your indulgence while I proceed to show from considerations drawn from the physiological constitution of the human body and the nature of alcohol, as well as from the manner in which it operates, and the effects which it produces on the living body and the moral and intellectual faculties, that it is essentially a poison; and consequently, that the practice of drinking alcoholic liquors can in no case be useful to a healthy body, but on the contrary is always injurious and inevitably fatal.

In combating this practice, it may be well before we proceed farther, to notice three forms of it, between which, very wide, but forced distinctions have been made, and these are, first, the habitual use of wines; secondly, the temperate use of distilled liquors; and thirdly, intemperance in the use of both. While all may perhaps be ready

to admit the injurious effects of intemperance in their use, there are some who still consider the temperate use of them necessary and beneficial, while others with more prudence surely, but not more wisely, condemn the use of distilled liquors, while they commend the use of wines and other fermented liquors as not only innocent, but highly salubrious. Let us pause to examine for one moment, in what consists the difference in these varied forms of this insidious practice, and this may best be made to appear by considering in what it does not consist. And,

First—It does not consist in the practice itself, as a moral and acquired habit. The person who may indulge in the daily use of wines, or any other fermented liquor, is fostering a habit which has been acquired as certainly as he does who drinks brandy, or any other distilled liquor. No one can say that the love of wine is natural, and if not, the use of it cannot be natural or beneficial. So also the one who drinks distilled liquors temperately, is as much under the influence of habit, as he who is intemperate in their use.

Secondly—The difference is not to be found in the nature of the liquors used. Alcohol, the intoxicating ingredient in all spirituous liquors, and the only principle upon which their injurious qualities depend, is to be found in wines as well as in distilled liquors. Indeed it is proven to be exclusively the product of vinous fermentation, and not of distillation, as has been supposed. The only difference between them is, that in distilled liquors it exists in a state of simple dilution with water, while in wines it is combined with mucilaginous and saccharine matters, “a state which tends to diminish its effects upon the system.” By reference to a tabular statement given us by Brande in his “Manual of Chemistry,” it will be found that while brandy, rum and whiskey contain by measure, more of alcohol than water; Madeira and Port wine contain nearly half; strong cider about one-fifth; and ale an eighth as much as they.

Thirdly—Neither is the difference to be found in their effects. The man who takes wine is under the same excitement produced by taking “distilled spirits.” Since the cause which produces excitement in both cases is the same; and since intoxication consists in nothing more than a high grade of the same excitement, produced from the

same cause, the difference is not to be found in the principle, but simply in the degree of effect; it does not exist in the quality, but in the quantity of the liquor made use of; it does not consist in the practice itself, but simply in the prejudiced minds of its respective advocates.

We have adverted to this subject, and dwelt the longer on these points, because we consider them but different grounds of opposition to the progress of temperance, and we will venture the assertion, that until men shall learn that the habitual use of wines, as well as the temperate use of distilled liquors, is a cause of intemperance, it will still continue to prevail in our country. We must denounce all alcoholic liquors as poisons in any form and in any quantity, before we can expect the use of them to be abolished. We shall now proceed, therefore, to our object. In order to this, let us first take a brief physiological survey of the human body.

I. All the physiological facts with which we are acquainted, resolve themselves into certain phenomena, which consist in certain motions or actions in the living body, the result of the operation of life, or that principle which is termed vitality, through the medium of organized matter upon such foreign substances as are brought within the sphere of its influence. And since disease is nothing more or less than an alteration of these motions, either by their increase or suspension for a time, the effect of the application of morbid or unnatural agents or poisons to the living body; we can not only determine by a knowledge of the former when morbid actions occur, but what substances are in their nature likely to produce disease, or in other words, what substances are poisons. These motions or actions are dependant, secondly, upon what is termed excitability or irritability, a vital property of all organized matter, or that property of all organized animal matter which causes it to act or move upon the application of unnatural or accustomed agents or substances. The application of natural stimulants or agents calls forth the natural or healthful actions of vitality, which are known by a certain degree of frequency and liberty; while on the contrary, the application of unnatural, and of course morbid, agents, calls forth the repulsive abnormal and diseased actions of vitality.

As the organic structure of certain parts of the body differs essentially in its nature, so also these motions or actions must differ not only in their nature but their result, demanding different agents to act upon, or depending upon the power of different agents, and giving rise to the various functions in the animal economy.—These functions have been divided by physiologists into two orders, the “organic functions,” and the “animal functions,” or “functions of relation;” the former referring to those by which digestion and nutrition are effected, and the latter to those by which we are related to the world around us. In these latter are embraced the “senses,” upon the healthful performance or state of which, depends the sanity of the intellectual faculties.

The object of the former set, or order of functions, to which we shall for the present confine our attention, is simply the repair and preservation of the body. They are of course various, and have been differently divided and classed by different writers on this interesting subject. The motions of the organs by which these functions are performed we have said were dependent upon vitality. This no doubt is true in part, but yet vitality might exist in an organized body, and yet none of its phenomena be developed, unless the irritability or excitability of the living fibre be acted upon by what are termed stimulants, which include all foreign agents whatever; nor would the effects of this “property of all organized matter” be seen, unless it were brought into action by the force of two general principles which pervade alike organized and inorganic matters, viz: attraction and repulsion. “Irritability,” says Dr. Jackson, “is a first result of the vital chemistry or affinity by which matter is brought into and maintained in an organized state.”—*Principles of Medicine.*

All the functions, then, are governed by these two general laws, but differing in degree, in common with inorganic, brute matter; but unlike the actions of these bodies, they are regulated in the living system by the principle and properties of vitality—“a principle,” says Bichat, “not understood in its nature, and which can only be known by its phenomena,” the principal and characteristic of which is the resistance which it opposes to the action of all chemical agents. The operation of these

two principles is seen most clearly in the process of digestion, and by them are carried on the actions of assimilation and excretion or elimination: and it is to the important function, or process of digestion, that we would wish in a particular manner to direct attention.

Although I have attributed to laws which regulate also inorganic bodies, these vital motions, we shall perceive upon examination, a wide difference in the modes of operation of these laws. Let us illustrate this distinction. Two inorganic bodies when brought within the sphere of each other's attraction, unite immediately with the distinction of the properties of both, and form a third body having properties distinct from either, in a separate state. This is the result of what is called chemical attraction or affinity, and the motion or action here is chemical. But not so in the organized living body. Organization is essential to life, and certain properties in organized living matter are essential to a perfect organization. It is, therefore, necessary that the animal matters of the body, solid or fluid, should retain their original properties in defiance of chemical laws; and this is the peculiar province of animal or organic life. The attraction, therefore, between the animal fluids, or living animal matters, and foreign substances coming within the sphere of its operations, is vital and elective, and can only act upon such substances as are similar in properties, or such as may, by the powers of animal chemistry, be assimilated to them, and thus made subservient to the uses of the animal economy. So the principle of repulsion* or elimination in the body is vital, and acts upon all such substances as from want of resemblance or similarity of properties to the animal matters of the body, cannot be admitted into the system, and is that principle by which life resists all chemical attractions and chemical actions.

This is the simple principle upon which the actions of digestion and nutrition depend, which may, perhaps, with propriety be termed the "primum mobile" of all the actions of the living system, and all substances when examined by it, naturally divide themselves into two kinds, viz: aliments and poisons, or medicinal agents. There re-

* It will be seen that I apply the terms repulsion, elimination, or excretion, alike to the functions which separate matters, either before or after they have been introduced into the body.

mains a third class of substances, however, which on account of their insolubility produce no effects whatever upon the body, and which, therefore, cannot properly come under either of these heads. But of these we need say nothing. All those principles which cannot be considered nutritious or alimentary, if they possess chemical properties at all, are in their very nature poisons; since they cannot be admitted into the system without calling, on account of their power as chemical agents, for the resistance of vitality and the actions of repulsion, which results in excitement or disease, the inevitable consequence of their application.

All substances or fluids, which hereafter I shall comprehend under the general term substance, as soon as they are brought into the stomach, the principal organ of digestion, and justly called "the great work-house of nature," in the body, whether poisonous or alimentary, are immediately dissolved by, and mixed with its secreted fluids, forming a pultaceous mass called chyme. As soon as this is effected, a play of vital affinities is brought about between the animalized fluids of this organ and those particles in the chyme which are similar, and the attractive, assimilation, absorbing action of the lacteals* in this organ is begun, while upon dissimilar particles or principles the action of repulsion commences. The principal digestive and nutritive actions, however, are performed by lacteals in the alimentary canal, when from admixture with the bile the chyme is converted into chyle, which is nothing more than chyme farther animalized. This admixture of the different secreted fluids of the body, with substances taken into the stomach, such as the pancreatic, gastric, the bile, &c. &c. is the means by which certain principles in such substances, already nutritious in quality, are farther assimilated to the nature of the animal substances of the body, and rendered more fit for the vital attractive actions of digestion. The repulsive actions are called forth by all other dissimilar and unassimilated principles, and the frequency of the attractive or repulsive actions; and consequently the difficulty or facility of digestion, depend upon the fitness or unfitness of such substances for the uses of the body, resulting from

*I may observe here, that it is doubted whether lacteals do exist in the stomach, and whether the chyme is ever absorbed.

this similarity or dissimilarity of properties already mentioned. Broussais, a French physiologist, whose work upon this subject must render his name immortal, remarks upon this point: "The stomach displays for the digestion of aliments an action proportionate to the difficulty of their assimilation, but for this purpose (assimilation) there must be a certain affinity between them (the aliments) and it (the stomach); otherwise, (that is in cases where this affinity does not exist, and consequently they are indigestible,) it is solely tormented in efforts for their expulsion. In the first case, it is on its internal membrane that the greater part of the excitation occurs; in the second, this membrane does not act for the purpose of assimilation, but rather causes muscular movements of expulsion, either through the cardia or pylorus."

The nutritious part of the chyle is thus taken up and conveyed into the "thoracic duct," and after a farther process of animalization, being converted into the blood, is taken into the "circulatory system," where it is formed into the solids of the body.

This is but a slight and imperfect sketch of so much of the physiology of the body as relates more particularly to the process of digestion and nutrition, with which the subject before us will be found to have an intimate connection, and from it we may reasonably draw the following conclusions:

1. That all substances, however different in other respects, are of two kinds only in relation to the animal body, viz: aliments and poisons, or medicinal agents.

2. That such substances, and such alone, are alimentary or nutritious, as are similar in their properties to the animal matters of the body, or as Broussais expresses it, have an affinity with the stomach itself.

3. Consequently all other substances, from want of resemblance and affinity to the organized or animalized matters of the body, and of course unfitness for the purposes of the animal economy, are poisons in their very nature and call for the resisting, repulsive efforts of vitality, whenever they are brought to act upon the living body.

We shall now proceed to show that alcohol, from its dissimilarity of nature and properties to the animalized fluids and solids of the body, and want of relation to the

healthy states of the digestive system, can only belong to the class of poisons. And,

1. It is poisonous because there is no relation between it and taste. This relation should exist, in order that a substance be alimentary or innocent; and it forms an unerring *test* in determining the quality of any substance, or of most substances, as articles of *diet*. This is well exemplified in the brute creation; for there is no animal, perhaps, that cannot perceive at once, not only by taste, but by smell, what is wholesome and what injurious.—It is true that this relation is after a time established; but it is equally true that it is acquired and not natural.

2. There is no relation between it and appetite. No man when pinched by hunger will call for alcohol to gratify its cravings; but, like taste, it at length becomes perverted, and can only find its gratification in the “poisoned bowl.” We are speaking, however, of the healthy, undepraved appetite, and we do assert unhesitatingly, that no man has ever loved it from the first moment he raised it to his lips.

3. As a vegetable principle, or a principle obtained by fermentation from other vegetable principles, it bears no resemblance in its properties to those principles in vegetable aliments from which their nutritive qualities are derived. Saccharine matter, mucilage, oil, fecula or starch, and albumen, are the vegetable principles which alone yield nourishment from vegetable aliments. Alcohol exists in none of these. It is true it is obtained from sugar, but the change which its elements have suffered takes away its nutritive qualities, nor can they again be restored by art or the action of animal chemistry.

4. It is unlike the animalized principles in the chyme, the chyle, the blood and solids of the human body; a trace of it has not been, and can not be found, in any of the fluids or solids of the healthy body.

From these facts we conclude, and we think the conclusion should come home irresistably to the mind of every one, that this fluid is innutritious, unfit for the uses of the body, and poisonous.

One reason why many may still be incredulous, is, that we are all apt to attach the idea of poison to such substances only as occasion immediate death; but the fallacy of such ideas will appear, when we consider that

confessedly the most virulent poisons, such as arsenic and corrosive sublimate, may be administered in such doses as not only to be innocent, but in cases of disease, sanative and useful. It is only because the vital energies of nature are sufficient to resist the influence of graduated doses, that every one who tastes it does not fall an immediate prey to his blind temerity. Give a person unaccustomed to its influence, but half the quantity that it takes to make the drunkard feel well, and you destroy life as certainly, perhaps, as you would by giving a sufficient dose of arsenic or corrosive sublimate.

II. But the poisonous nature of alcohol may be more clearly discovered by considering, in the second place, the manner in which it operates and the effects which it produces upon the living body, and the moral and intellectual faculties; and,

1. *Upon the body.*—Although in the long catalogue of diseases to which man is subject, there is not one which may not directly or indirectly be occasioned by the use of alcoholic liquors, I shall confine myself to the investigation of three primary effects which invariably attend their use; and these are, first, excitement simply; secondly, intoxication, which is nothing more than a higher grade of excitement; and thirdly, the taste or appetite created for them, upon which the habit of intemperance is formed.

In order to explain the manner in which alcohol operates in producing these effects, it will be necessary briefly to retrace some of the ground we have already passed.

All motion in the living body we have said was vital, or the result of life acting through organized matter upon such substances as are brought within the sphere of its operations, which are either repulsive, or attractive and assimilative. Or, in other words, it is the consequence of stimulants acting upon excitability, which excitability is a property of vitality, and implies that peculiar state of matter induced or connected with organization and life, which causes it to act or move upon the application of chemical or foreign agents. The application of natural stimulants or agents calls forth the natural or healthful actions of vitality, which are known by a certain degree of frequency and intensity; while on the contrary, the application of unnatural, and of course morbid agents, calls forth the repulsive, abnormal and diseased actions.

We may learn from this, that there is no intrinsic power in foreign agents or substances to produce action in or upon the living body; but that the whole and sole power arises from the similarity or dissimilarity of their properties to the properties of organized living matter, and consequent affinity or fitness, or unfitness, for the uses of the animal economy. Life, implies power, and vital power is differently developed in different states of organization. Certain parts of the body are endowed with different proportions or quanta of this power, arising solely from peculiar states of their organized structure. There is less in bone than in the soft parts of the body.

So also different parts of the body possess different degrees of excitability, or this property of life, like the principle of life itself, is differently developed in different parts of the body, depending upon the same difference of structure, but not in the same ratio with each other; for a part may be easily excited to great frequency of action, when there is very little of vital power. Hence the propriety of the distinction between intensity and frequency of vital action. This difference in the organized structure of parts connected with different degrees of vital power and excitability, is the principle which determines a difference of function, and demands a difference in the properties of substances or agents upon which each organ will naturally act, and the application of such substances alone to each organ, results in the appropriate performance of its respective function; and so long as such substances, and such alone, are applied to them, so long will each organ retain its healthful action.

Health consists in the proper performance of every function in the body, and this obtains only so long as there is a just proportion between the power of foreign agents, and vital power and excitability of that part to which they may be applied. On the contrary, so soon as any substance is applied to an organ, or a part of the body, which from its dissimilarity, and consequent unfitness for the use of the system, or want of adaptation to the excitability and vital power of that part or organ to which it may be applied, repulsive, abnormal and diseased actions immediately ensue, which are known by a greater degree of frequency; the constant tendency of which, is either a change or destruction of the organization, vital power

and excitability of a part or the whole system, in accordance with the rapidity or velocity of action from the power of cause applied.

We have admitted that excitement was the immediate effect of the use of alcoholic liquors. Now what is excitement? Excitement is simply an increased frequency of vital action, and is to all intents and purposes, disease; nor can we by any process of reasoning separate them. Disease, whether general or local, is invariably attended with an increase of vital action or excitement, and consequently, excitement is truly disease; the invariable result of the application of poisons or morbid agents to the living body.

We have alleged as one cause of excitement or increase of vital action, a want of adaptation of a substance to the excitability and vital power of a part or organ of the body. We can at once perceive, then, from the nature of alcohol, and the function of the organ to which it is applied, how it may prove a cause of excitement. Evanescent excitement, however, may be the consequence of the application of substances or agents not in their nature poisons. This can only arise from excess in quantity.—Heat, the essential to warm-blooded animals, may produce excitement when excessive. Here there is a disproportion between the power of an accustomed agent from quantity, and the usual healthy vital power of the system, or part of the system, to which it may be applied. Animal food may produce excitement; hence from an excess of nutritive qualities, it calls for an increase of the assimilative actions of the stomach, which is propagated by sympathy throughout the system. As a proof that this is the manner in which it operates, we need only refer to the fact, that such food is much more speedily digested than vegetable articles of diet. But the excitement occasioned by alcohol is morbid; since it consists in an increase of the repulsive actions of the system to throw out a fluid which cannot be made subservient to the uses of the body; and the frequency of the action, and consequent danger attending its application, may be estimated from its unfitness for all or any of the purposes of the digestive function.

Upon its first introduction into the system, therefore, it is not surprising that in many cases it is immediately rejected by vomiting. Here the excitement has been mere-

ly local. If retained, however, this organ must resist its action as a chemical agent, as well as its farther introduction into the system. For this purpose, frequency of action is made to supply the place of power in action: hence the excitement which follows, in which all the organs and functions of the body participate. The circulation of the blood is increased; the brain is preternaturally excited; the imagination becomes vivid; memory is awakened; and the whole system, in fine, gives evidence of its action.

These are the first effects observable from the use of "ardent spirits," and may be said to constitute the first stage of intoxication, which is the second effect we are to notice.

We have remarked that the primary tendency of excitement in a part, was either a change or destruction of its organization, vital power and excitability. Where cause is first applied, there first action commences, and there first its effects are apparent. So upon the introduction of alcohol into the system, there is at once a strong demand for an increase of the vital powers of the organ of digestion, as evidenced by the action which ensues. At first the vital energies of all the organs are increased, but gradually there arises a determination or concentration of vital power to the organ where the agent operates; and by a law in the animal economy, a corresponding diminution in other organs or parts of the system. By increasing the quantity of the potation, there necessarily follows a greater increase in this determination of power to this organ, whereby a loss of equilibrium of vital power and excitability is induced which constitutes the true state of intoxication; a state with which we are all too well acquainted to need description.

There is one symptom, however, to which I would call attention, since it shows more clearly this loss of equilibrium of vital power and excitability to which we have alluded, and to which we have attributed the state of intoxication; and this is the insensibility of all other organs to unnatural or accustomed agents.

As soon as the cause ceases to operate, there is a return to a healthy equilibrium; but this is not immediate, and never entire. The drunkard upon awaking from this state of stupor and insensibility, awakes but to feel his

true condition. The action of the system, now sunk below its healthy grade, is attended with depression, and a feeling of uneasiness not to be described. The excitability of the stomach, altered by the action induced by the spirits, no longer respond to accustomed agents, and consequently demands the same stimulus which has altered it again to act upon. By moderate use, gradually, healthy action is again induced, and an equilibrium is established. I know this effect of intoxication is commonly attributed to an exhaustion of excitability, but it is unreasonable to suppose that the same cause that exhausted should again restore it. We believe, therefore, that it has been altered and not exhausted.

The next effect produced by its use, is the taste or appetite created for it, upon which the habit of intemperance is founded. In order to understand the manner in which it operates in producing this effect, let us first determine in what appetite consists. We have already said that every organ in the body possesses its peculiar and appropriate quantum of excitability and vital power correspondent to its peculiar organization, and the particular function it has to perform in the animal economy.

From this peculiar condition of an organ, it is absolutely necessary that it should have peculiar and appropriate stimuli to act upon, in order to perform its function properly; and since it is absolutely and indispensably necessary that every function in the body should be performed properly, in order to secure the well-being of the whole, the feeling or sensation created by a suspension of the application of these substances or stimuli, is what may be said to be appetite or physical want of any kind. Thus the stomach is excited to appetite or hunger for its natural stimulus food, as soon as it becomes empty. The eye may be said to have an appetite for light when this has been long withheld; the lungs for atmospheric air; the ear for sound; and so of every other organ or system of organs. A suspension or deprivation of its natural or accustomed agent or stimulus, is followed by a want or desire for supply, in order that the organ may perform its function properly.

As it is with each organ in a state of nature, so it is with each in that state induced by habit. We have already alluded to the loss of equilibrium of vital power

and excitability induced by a fit of intoxication, and the gradual return to a healthy state. This we have said was not immediate and never entire. By the excitement produced by one fit of intoxication, the organization of the stomach has been changed in part. This partial change, no matter how slight, leaves it possessed of a different and correspondent or proportionate excitability and quantum of vital power, precisely adapted to the nature and power of the spirit itself.

Repeated fits of intoxication, or a continued use of the same stimulus without intoxication, change still more the organized structure of this organ, so that at length it responds only to the stimulus which has so changed it, and it becomes necessary, in order that the stomach perform its function at all, that it shall be assisted by this unnatural stimulus. A suspension of its use, consequently, is attended with an irresistible desire for it, and the most distressing uneasiness that can be imagined; for there is no pain so intolerable, as this excitability unexcited; no misery so intense, as this desire ungratified.

And here is that state of the intemperate man, which fixes his irrevocable doom. Here is seen the influence of that iron spell, drawn over him by intemperance, which he may strive to throw off almost in vain. Here is that "bourne," in the progress of this practice, "from whence few travellers have ever returned." In vain are all the entreaties of friends and kindred; in vain the tears of a broken-hearted wife are shed before him in earnest solicitations to abstain; in vain the silent eloquence of helpless children, who he knows must suffer from his imprudence, is pressed upon his stifled conscience; in vain the hideous form of death may stare him in the face; "he still goeth as an ox to the slaughter or a fool to the correction of the stocks."

Thus have I attempted to explain these three primary effects attendant upon its use. To enumerate the many diseases which may be traced to its habitual use, would be to recount the whole catalogue of nosologists. From what we have said, it can readily be conceived how injurious must be its use, in any form and in any quantity, to the living body.

But why have we been thus long trespassing upon your patience, to prove, by an elaborate train of abstract rea-

soning, its poisonous and fatal nature? Why have we thus labored to convince men of the error they have fallen into in adopting this pernicious practice? Let the unhappy inmates of public hospitals, whose diseases in all their varied forms have been brought on by intemperance, speak in language that may not be misunderstood, its baneful influence. Let the countless multitudes who have fallen its miserable victims, come up before your minds, in sad memorial of its fatal ravages. Let the dying struggles of thousands who are annually sacrificed upon its altars, bear ample attestation to the truth of my position.

And who among us, fellow citizens, have not been called to witness its wasting, blasting influence upon some one or other, endeared to us perhaps as friend or relative? Who of us have not seen it slowly sapping the energies of the body and fitting it for the grave? And lives there a man who, in the face of all these truths, still quaffs the poisoned draught? Infatuated mortal! Is it because you do not feel its secret ravages upon the vitals of your constitution? Is it because you have not watched its ravages in others, nor marked the convulsive throes by which the "tired soul left its vile sepulchre," that you can make this mad resolve—"It has stricken me and I am not sick; it has beaten me and I feel it not; I will seek it yet again?" Yours is a wound that you will never feel; yours is a disease of whose ravages you shall never be conscious; yours is a thirst that will never say it is enough, until slaked beneath the "clods of the valley!"

2. *Upon the intellectual faculties.*—Its effects too upon the intellectual faculties are no less decisive of its deleterious and pernicious nature. So close is the connection between mind and body, that we daily see evidences of sympathy which exists between them. Whatever may constitute the intellectual principle, there can be no doubt that all the faculties associated with it, derive their just powers from correct and healthful perceptions through the organs of sense, or the proper exercise of the relative or animal functions. Consequently, if the sensibility of these organs be weakened, these faculties must also be impaired.

We have alluded to that law in the animal economy, by which, when the powers of one organ are increased, there is a proportionate diminution in those of the others.

so that when the function of one is increased in power by exercise, that of another is decreased in exercise and power. The functions of the body, we have said, are divided into two orders; but although there be a difference between them, they are governed by the same laws and influenced by the same causes. Physiologists, too, have wished to draw a distinction between excitability and sensibility; but since they are both but the media of impressions made upon each set of organs, and as we often find excitability changed to sensibility, and vice versa, we believe them identical in their natures and dependant upon one general principle in the human body; and consequently, that when the vital power and excitability of one order of functions is increased, the vital power and excitability of the organs of the other order become diminished; and that so soon as the organic function of the stomach is increased in exercise and power, the relative or animal functions of the organs of sense become diminished in exercise and power in a proportionate degree.

Upon this principle is explained the destruction of the mental faculties, observable in drunkards. The change of organization, the necessary increase of vital power, and alteration of the excitability of the stomach, consequent upon the continued use of alcoholic liquors, is invariably attended or followed by a corresponding change in the organization, sensibility and vital energies of the organs of sense. Sensation in them is weak and impaired. Impressions made upon them are slight and transient. Hence memory, imagination, judgment and the understanding, are by turns overturned and destroyed, laying the foundation for every form of mental alienation. Melancholy, with its pale dejected mien; hypochondriasis, with its fearful imaginings and awful forebodings; madness, with its wildly gleaming eye and horrid yells; are all, all the results of this accursed vice.

From an inquiry made by Dr. Rush, of the number of cases of mental derangement attributable to this cause, confined in the Pennsylvania hospital, it was found that two-thirds of their whole number could be traced to this source. It is reasonable to suppose the same true of other institutions of the same kind.

Thus we see the mind is not secure from its influence, but that it attacks the very throne of reason, and reduces

man from that elevated station from which he can hold converse with the Deity, to the level of the "beasts that perish;" and, to use the beautiful language of Young, we see in the drunkard,

"As thrown from her high sphere,
The glorious fragments of a soul immortal
With rubbish mixed, and glittering in the dust."

3. *Upon the moral faculty.*—The doctrine of the influence of physical causes upon the moral faculty, was, perhaps, first made a subject of philosophical investigation by the observant Dr. Rush; and although it may be difficult to trace the connection between the physical constitution and the "moral sense," the fact is no less certain that such connection does exist, and that this sense is modified by causes operating upon the body. The influence of climate and certain moral habits, is known; and perhaps as a cause of this modification, the habit of using "ardent spirits" stands pre-eminent. Dr. Rush says, "I have constantly observed men who are intoxicated in any degree with ardent spirits, to be peevish and quarrelsome, and after a while they lose by degrees the 'moral sense.' They violate promises without shame or remorse. From these deficiencies in veracity and integrity, they pass on to crimes of a more heinous nature—it would dishonor human nature to name them."

I will briefly give you the opinions of other men of standing, in regard to this influence, now living in South Carolina.

By reference to a report of the Columbia Temperance Society, it will be perceived, that to questions proposed to members of the bench in the different circuits of South Carolina, of its effects upon the moral faculty, and the number of cases of crimes tried in the courts of sessions which were attributable to the use of alcoholic liquors, the following answers were returned: I give them in the words of the authors.

Josiah Evans, a solicitor of one of the circuits, says—
"Fully four-fifths of all crimes tried in the courts of sessions, are acts of personal violence; and I have no doubt that three-fourths of these originated in the hot blood of our southern climates, influenced by the use of ardent spirits."

Philip Pearson observes—"I venture the assertion, that the intemperate use of ardent spirits is justly chargeable with three-fourths of all the acts of personal violence, from the simple assault, up through the various grades of crimination, to the highest degree of homicide."

Franklin Elmon says—"Very few cases of personal violence have been carefully examined before me, that have not originated in a bar-room, among men influenced by the immoderate use of ardent spirits."

John B. Miller says—"Three-fourths, if not more, of the crimes of personal violence, are produced by the excessive use of ardent spirits."

The Hon. Thos. Lee says—"that most of the crimes which deform society and detract from happiness, have their origin in this detestable vice."

The Hon. John B. O'Neal says—"Homicide in this state is almost always attributable to the too free use of ardent spirits. The moral sense is weakened by it, and too often entirely destroyed. In a majority of cases, the drunkard has lost all moral sense."

Col. Thomas Williams, of Yorkville, says—"that with regard to offences of personal violence, assault with intent to kill, and common assaults, although I have put my memory to the rack, I cannot recollect a single case in which some of the parties were not more or less intoxicated." He further observes—"As to how far the 'moral sense' is prostrated by intemperance, I know of no man who is habitually intemperate, whom I would accredit upon his oath. We know it destroys all the finer feelings of the heart, and cuts off natural affection; for the drunkard is found to hate his wife, murder his child, and in his fury and rage, lays violent hands on his own life."

These are the opinions and declarations of men whose high standing and opportunities of judging, entitle them to respect; and are sufficient to convince any one of the destructive influence of the use of ardent spirits over every moral sentiment. For their correctness, I would appeal to all others whose official station calls for a frequent expose of the depravity of human nature. For their correctness, I appeal to the experience of every one who may hear me on this occasion. Under its influence, we

see anger, malice, revenge, and all the most bitter feelings of the heart, are roused to action: under its influence,

“No tie is sacred, and no home is sweet.”

The affectionate wife has oft to brook for a husband's smile, an idiot's gaze, or a tyrant's angry frown; and the helpless infant meets from a father's hand, a murderer's fatal grasp.

Under its influence, infidelity flourishes; blasphemy against the Most High is practised shamelessly. Under its influence, the reckless mariner, amidst the raging storm and “angry waves,” curses the wind and defies Omnipotence. Under its influence, the infidel, like the miserable Servin, perhaps, when his last hour approaches, after a life marked by every vice that can degrade human nature, dares to die “with a glass in his hand, cursing and decrying God.”

Thus with mental faculties impaired, talent perverted and destroyed, and all the “finer feelings of the heart forever extinguished, dies the drunkard, a hapless suicide. Yes, thou poor, degraded creature, who art daily lifting the poisoned bowl to thy lips, cease to avoid the unhallowed ground in which the self-murderer is interred; and no longer wonder, that the sun should shine, and the rain fall, and the grass look green upon his grave. Thou art perpetrating gradually by the use of ardent spirits, what he has effected suddenly by opium or a halter”—*Rush*.

From this view of the nature and effects of ardent spirits, surely there is enough revolting to every human feeling upon selfish considerations, to deter men from the use of it in any form and in any quantity. But] were its effects confined to the drunkard alone, there would be some palliation of this vice, though motives strong as death would still be left to do away such an evil from among us. Did the intemperate man fall alone, there would be some alleviation. But, ah! the scenes of poverty and distress which it occasions; the tears of helpless innocence which it makes to flow; the tender ties of love and consanguinity which it forces asunder; open a field before the eye of the imagination, over which humanity may pause to shed a tear. And where is the man, so dead to all the better feelings of his nature, who can withhold the aids of self-denial and example, in suppressing a practice so pregnant with evil to his fellow men?

In view of its evils, can the philanthropist fold his arms in cold indifference, nor raise his voice against it? Is there not enough of evil in our world already? Has not the "pestilence that walketh in darkness, and the destruction that wasteth at noonday," enough of misery in its desolating march? And shall a vice more dreadful in its effects than pestilence or famine, be permitted to exist among us, when so easily under our control? And can the patriot behold the youth of his country, upon whose council and direction her future glory may depend, carried captives by this malignant foe? Can he see talents that might have added new lustre to her literary fame, destroyed under its influence, and the lives of his countrymen sacrificed at its altars, nor make one effort to stay it, though more alarming in its progress than "war's wild rage;" more galling in its spell, than the oppressors chain; more terrible in its effects, than the tomahawk or the sword?

Are there any, who, upon the belief of its being innocent, are about to enter on this delusive practice? We pray you pause, and consider well the question, ere you thus decide. Are there any, who, having advanced one step farther, and been long accustomed to the use of alcoholic liquors, now deem that they cannot be injurious to them? We beg you pause, and reflect upon the injurious effects upon others, as well as the influence of your example on the rising generation. Are you heads of families? Remember your responsibility.

And to that unfortunate individual, over whom this habit may have had so unhappy an influence, that he may know or believe, that to leave it off would be to die, were our voice permitted to reach him, for the first and the last time, we should say—leave it off; brace up the moral energies yet remaining within you, in one firm resolve, to "touch not, taste not, handle not." Die away from the murderous manacles of this accursed foe; die away from the disgrace and ruin of yourself and others; die thus a martyr to the cause you can yet espouse; and

"When you fall, write *Vici* on your shield."

In conclusion, fellow citizens, we cannot but advert with pleasure, to the rapid progress of temperance within a few years past. It is a cause that must ultimately pre-

vail, and finally triumph. Even now, the time is not far distant, when all, of every class, shall join in denouncing this custom as vile and pernicious, and none but the drunkard shall be left to vomit forth his objections and anathemas against this SACRED CAUSE.

[For the American Quarterly Temperance Magazine.]

ARTICLE II.

“Only this once.”

Exodus, 10th and 17th.

“*Only this once* ;”—the wine-cup glow’d
 All sparkling with its ruby ray,
 The bacchanalian welcome flow’d,
 And Folly made the revel gay.

Then he, so long, so deeply warn’d,
 The sway of Conscience rashly spurn’d,
 His promise of repentance scorn’d,
 And coward-like, to Vice returned.

“*Only this once*.”—the tale is told,
 He wildly quaff’d the poisonous tide,
 With more than Esau’s madness sold
 The birthright of his soul, and died.

I do not say that breath forsook
 The clay, and left its pulses dead,
 But Reason in her empire shook,
 And all the *life of life* was fled.

Again his eyes the landscape view’d,
 His limbs again their burden bore,
 And years their wonted course renew’d,
 But hope and peace return’d no more.

Yes, angel-hearts with pity wept,
 When he whom Virtue fain would save,
 His vow to her so falsely kept,
 And madly sought a drunkard’s grave.

“*Only this once*.”—Beware, beware !
 Gaze not upon the blushing wine,
 Oh, fly Temptation’s syren snare,
 And prayerful seek for strength Divine.

L. H. S.

Hartford, Conn. Aug 1, 1833.

[For the American Quarterly Temperance Magazine.]

ARTICLE III.

The Temperance Pledge.

The disposition existing among mankind to avoid committing themselves on any subject where their inclinations are to be controlled, is probably almost universal; and this *want of resolution and of decision*, when exposed to temptation, it is, that causes so many disappointed hopes and expectations; so many lapses in virtue; such rapid progress as is usually made by those who enter upon the paths of intemperance and crime: and, in short, it is for this want of firm resolution, or in other words, of a *pledge*, which it is our duty to make to ourselves, to each other, or to our Maker, that so many of the human family, even in enlightened christian countries, are yet in the broad road to destruction; and that the progress of improvement, notwithstanding the light that is every where shining around us, is yet so slow as to be almost imperceptible. Men will not *resolve* to leave the paths of error, and seek those of wisdom and virtue. Reason and experience tell us, that certain courses of conduct are fraught with evil. The gambler, the seducer, the intemperate, the thief, the murderer, all linger and hesitate for a time before the rubicon is passed, before the irrevocable step that seals their fate: they listen, perhaps, for a brief space to the voice of wisdom and of conscience, and at this moment a *firm resolution* or a *solemn pledge* might save them: but alas, virtue grows weaker as we hesitate; passion and appetite triumph, or perhaps the voice of the tempter is heard, in silver tones, saying, "thou shalt not surely die;" and, poor, deluded beings, they are lost forever!

These reflections were suggested by reading an article from the New-England Magazine, entitled "*The Temperance Pledge*," and which it is proposed briefly to notice. The object in view, is to show that the article in question, although written with elegance and apparent sincerity, contains mistaken views, unsound reasoning, and dangerous doctrines.

The writer first depicts in animating terms the great improvement that has taken place throughout the country in regard to intemperance, and then says, that "*among*

the *other means* that have lately been adopted in aid of the temperance cause, is a *pledge of total abstinence*, a promise, solemnly made and signed, never to use ourself, or provide for the use of others, any distilled spirits." The term "*among other means*," is what we would here first notice. If temperance societies are not the source from which has emanated all the measures that have been instrumental in producing this great moral reform, they should not have the credit now so generally awarded them. It is due to those who have set in motion other means, and it is due to the world, that all the means made use of in producing the greatest moral reform ever known in so short a period, should be placed on record. The fact has not yet come to our knowledge, however, that a temperance address, or a temperance publication, or any contribution in money, or any other efficient measures whatsoever, in aid of this great cause, have emanated elsewhere than from actual members or decided friends of temperance societies. The opposers of the pledge are, with few exceptions, advocates for the moderate use of ardent spirit, or for using it at their own discretion; and here the line must be drawn. The advocates for total abstinence and for a solemn pledge, are of the opinion that there is no such thing as a discretionary use of ardent spirit as a safe rule of conduct; and that a man might as well claim the right of stealing and gambling, and of committing piracy and murder, at his own discretion: that individual and general happiness and prosperity are as much interrupted by the license now existing in the use of spirit, as they would be if equal license were permitted in any or all of the above named vicious practices. That in this country particularly, where moral and intellectual privileges are so generally enjoyed, and where a decent support is within the reach of all, poverty, and poor-houses, and houses of refuge, and hospitals, and jails, and criminal courts, would be almost unknown, were it not for this *discretionary use* of ardent spirit.

But to return. Our writer says, "To such a pledge or promise, call it what you will, we have insuperable objections. We consider it unbecoming a rational being. We consider it interfering with the free agency and moral responsibility of man. We look upon it as *contravening the system of Providence* for the moral government of our

race. We consider it as narrowing the limits of virtue, to diminish the force of principle, and to retard the moral progress of man." "So far as temperance is concerned, from the moment a man signs this pledge, he is a mere machine;" "all conflict between passion and principle is at an end." In other words, the man who forms a solemn resolution, or enters into a pledge to pursue any given course of conduct, is no longer a free moral agent! Can anything be more absurd? Is the man who unites in a pledge with a band of swindlers, or murderers, or traitors, freed from moral responsibility? Would it be morally right or morally wrong in him to fulfil the terms of his pledge? Again: Is the man who pledges his word or his honor to the performance of a certain duty, freed from moral responsibility? Suppose the fulfilment of this pledge involves self-denial, mortification of pride, or pecuniary injury to himself: Would not the violation of his pledge be a violation of morality and justice, and the fulfilment an evidence of moral worth?

The *Temperance Pledge* is one which men in general have been slow to embrace. Many have doubted its expediency; many have ridiculed it; many have feared they would be unable to keep it. Besides the powerful appetite which almost every one must contend with, there are the sneers of one's acquaintance and the "world's dread laugh," and the fear of being branded as inhospitable, narrow-minded, weak. If ever self-denial and moral courage have been called into exercise, it has been in this war with intemperance. Our enemies have been those of our own household, our friends, our bosom companions. Here, if ever, has indeed been "a contest, a cross, a trial."—Most emphatically has it been a struggle between our supposed interest, our pride, and reason, and virtue.—But few, very few, have affixed their names to *the temperance pledge*, without a long struggle, without serious debate, nor until reason and duty have compelled them. And if it required a moral effort to sign the pledge, so does it require moral principle to adhere to it. The contest is not yet over; new temptations arise; the enemy is to be met in new forms. But there is every encouragement to be faithful, and he who perseveres and meets the struggle manfully, will find that "the devil will flee from him who resists." A man *may* become strictly

temperate, and experience all the benefits of temperance, so far as he is individually concerned, without signing *the pledge*. But as it requires a greater effort of reason and of moral courage and principle to sign and keep the pledge, so in the same proportion does the individual reap the reward. He is equally benefitted in his own person and character, and in addition, he feels that satisfaction which is afforded by the consciousness of having done his duty to his fellow men, by holding up his example to their view, and pledging his efforts for their benefit.—How manifestly absurd, to suppose that this man is no longer a moral agent. Could he violate his pledge, (if it is a lawful one,) without moral guilt? If not, then surely (if his motives are pure) there is virtue in maintaining it inviolate.

But, says our writer, the “insertion of this moral plug,” places him who signs the pledge, out of the way of temptation. This is not true in point of fact; but if it were, is it not our duty to “*flee temptation*,” to avoid it? Is it not a prayer, which it is our duty to repeat daily, “lead us not into temptation?”

But again, he says, “the passions of man cannot be pledged to anything. No form of words, no assent of the lips, can coop them in. They will always be getting over or under or round.” This “*moral plug*,” then, is after all *no plug*. First, the man ceases to be a rational being, by voluntarily, and with his own consent, and during his own pleasure, becoming a party to a pledge.—Secondly, he cannot, if he would, exercise his reason, because he is morally plugged up. But thirdly, you cannot coop in his passions; they will get over or round the plug. Or, in other words, a man pledged to a virtuous course of conduct, can no longer exercise reason or act from virtuous principle. He can be irrational, but not rational. Most certain it is, that our writer, to avoid a quandary to which he fears he might be subject by signing the *temperance pledge*, has got into a dilemma in his argument, from which he cannot with credit get out, except by acknowledging his error.

There can be no doubt that a mere pledge, without the performance, is nothing; that a mere profession, with which the practice does not correspond, is more injurious to the individual, and to the cause which he pretends to

favor, than open hostility. From such friends may the temperance cause long be delivered. It cannot prosper unless its friends enlist from sober conviction, and persevere and remain faithful in the face of every temptation.

Another and a principal objection made by this writer, to the temperance pledge, remains to be noticed, namely: "that it contravenes the system of Providence for the moral government of our race." A slight examination will, it is believed, show the utter fallacy and groundlessness of this objection.

In the words of our writer, "The world we live in is a world of probation. Every part and power of man, and every circumstance in which he is placed, is calculated to that end. We have strong passions to fight against, and fierce temptation to encounter, and burning lusts to keep down. But we have reason to fight with, and conscience to spur us on, and a present and future reward, glorious in proportion to our faithfulness; and with every temptation, there is given us also *a way to escape*." A kind and wise Providence, one who was "touched with a feeling of our infirmities," one who knew our weakness, and the power of the adversary, has provided helps for us; he has not left us to stand in our own strength. He has given us "line upon line and precept upon precept." He has established a throne of grace to which we are invited to repair in time of need. We have also his example, who while on the earth went about doing good. We have, moreover, the positive commands of God, to avoid every evil way. But of all the means of deliverance and of safety, in this our probationary state, if any one in God's revealed word stands out in bold relief, it is the system of *pledges, covenants, promises*. God himself has sanctioned it by his example in entering into solemn covenant with man, and giving pledges for its fulfilment. And patriarchs, and prophets, and apostles, and kings, and people, throughout the sacred scriptures, are to be found uniting in pledges and covenants; and *invariably, without exception*, when these pledges and covenants for good objects have been kept, the blessing of God has attended them. All the ordinances and institutions of the christian religion are pledges or covenants. The Sabbath, circumcision, baptism, the Lord's supper, are all pledges or covenants.

Genesis ix. 13, God says, "I do set my bow in the cloud, and it shall be for a token of covenant between me and the earth." Genesis xvii. 2, "And I will make a covenant between me and thee and will multiply thee exceedingly." Exodus xxx. 16 to 18, "The Sabbath is called a covenant, a sign." Hebrews vi. 17, "When God willing more abundantly to shew the heirs of promise the immutability of his counsel, confirmed it by an oath." 2nd Kings xxiii. 3, "And the king stood by a pillar and made a covenant before the Lord, to walk after the Lord and to *keep his commandments, and his testimonies, and his statutes*, with all the heart and all the soul, to perform the words of the covenant that were written in this book. And *all the people* stood to the covenant." Genesis xxviii. 18, &c. "Jacob sets up a pillar and makes a covenant." Exodus xxiv. 3, "And Moses came and told the people all the words of the Lord and all the judgments; and all the people answered with one voice and said, all the words which the Lord hath said will we do." 2nd Chronicles xv. 12, "And they (Asa and his people) entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul, &c." 15 verse "And the Lord gave them rest round about." Jeremiah xxxiv. 18, &c. God threatens punishments to such as break their covenants. 1st Corinthians viii. 13, Paul is willing to *promise* to "eat no flesh so long as the world standeth" if it should be the means of leading his brother astray.

Similar examples might be multiplied, but these must be sufficient to show that pledges and covenants do not contravene, but, on the contrary, are in entire accordance with the whole system of Providence. The history of the world, too, is full of examples of the wisdom and efficiency of pledges. No great reformation ever has or ever will be accomplished but by a combination, an union.—And the individuals composing this union must have some common bond, some rallying point. Individual efforts sometimes effect much, but union alone gives strength. Pledges may indeed be given and covenants entered into, for evil purposes; and such combinations have afforded fearful evidence of the power of the principle. But "though hand join in hand the wicked shall not go unpunished;" and from this we may reasonably infer, and

all experience confirms the opinion, that combinations for evil cannot succeed, because they carry within them the elements of their own destruction.

That individuals may enlist under the temperance banner from unworthy motives, or weak resolution, cannot be doubted. The small band of disciples chosen by our Saviour contained a Judas. But in order to judge of the character of an association, justice and common candor demand, that the general character and object of its members be taken into view. The temperance association is one of pure benevolence. In contributing money towards the advancement of its objects, no one can expect pecuniary returns. In devoting time and talents to its labors, no one can have views of political or sectarian influence. It unites men of all parties in politics, and of every denomination in religion. Its object is purely and singly to save men, and to save our country, and the world, from the woes of intemperance. Its means, the most simple and the only efficacious ones that have ever yet been adopted, *total abstinence from ardent spirit*, and free and voluntary pledges to this effect. So long as the association continues in the use of these simple means, and with these purely benevolent and christian objects in view, its progress will be irresistible, for the blessing of God will surely accompany it. With equal confidence it may be said, that a departure from these principles and objects will be marked by an equally irresistible tendency to dissolution and defeat.

If these things be so, how important that the friends of temperance, and of "*The Temperance Pledge*," redouble their efforts and their vigilance. What strong, what undeniable claims, are presented to every patriot, to every philanthropist, and especially to every christian, to *deny himself*, to abandon his prejudices or his errors, and become a firm, an active, and a *pledged* friend of

TEMPERANCE.

[For the American Quarterly Temperance Magazine.]

ARTICLE IV.

The ultimate success of the Temperance Reform certain.

In all human undertakings, he and he alone acts the part of wisdom, who, before he commences his work, sits down and calmly considers not only the cost, but also the probabilities of the final success of his plans. For want of this consideration, many have been doomed to witness not only the entire prostration of their hopes, but have found themselves involved in difficulties which they were unable to surmount, and which paralysed all future efforts to benefit either themselves or others.

At the commencement of that struggle, which eventuated in the establishment of American independence, and gave birth to a nation whose influence has had, and is yet destined to have, a benign effect upon the character and the happiness of other nations in either hemisphere, the probabilities of success were often discussed, and to many people, appeared small and inconsiderable. Indeed to but few did the idea of a separation from the mother country and the establishment of a separate and independent government, appear little short of visionary, and a war with the parent country, with any hope of success, as the very extreme of folly. All was hoping against hope, and believing without evidence. The struggle was pronounced to be that of an infant against the strength of a man. It might serve for a day's wonder or so; might cause the parent country a little exertion, a little trouble, and an expense of a few hundred thousand pounds, but would end in defeat and submission. Such were the feelings, and such was the language of thousands on both sides of the Atlantic; and we do not believe any undertaking ever appeared less likely to succeed, than did the war of American independence, at the time the first blood was drawn at Lexington. Yet unpromising as was the scheme, there were a few men in America, and a few in Europe, whose clear and comprehensive minds, aided by an acquaintance with human character, and of American resources, saw the end from the beginning; and they were satisfied that the zeal, the devotedness, and the patriotism they saw enkindled, would never stop short of the farthest goal—freedom or death. Such men were Henry, and Hancock,

and Washington, with many others; and their plans were formed, and their actions directed, with one point in view—independence and freedom. These guiding minds used every means in their power to impress upon their countrymen the possibility of attaining the object; and stimulated them to action and encouraged them to perseverance by dwelling upon the blessings of a free government, to them and to their children. And perhaps to this one cause, under Providence, more than to any other, is it owing, that the United States now exist “free and independent.” The people were encouraged by their leaders to *think*; they were well instructed in regard to the merits of the controversy, and were taught to look unmoved all dangers and difficulties in the face. Yet it is easy for *us*, to whom these things are matters of history, to see, that even to *think* independence possible, under all the circumstances of the case, required not courage merely, but knowledge and a deep acquaintance with human affairs and human character; and if we suppose that the man who first dared to pronounce the word INDEPENDENCE, turned pale and started at the sound, we can feel no surprise, or question his bravery or patriotism.

Objections to the proposal for war and separation, were, we well know, heard on every side; and most of them such as appeared well founded, and such too as were calculated to influence men, whose minds were not enlarged by study and reflection; or who were of a timid spirit. It was said that the country was new, the people poor, the population small in number; that society was unformed, its parts unamalgamated; that the science of government was not understood; that different interests might be expected to clash; that the time for separation from the mother country had not arrived; and finally, that all former experiments for a republican government had failed, thus proving that man could not govern himself.—But urged on by continued grievances, and having drawn the sword, those who conducted the enterprize, staked their lives as well as their property upon the issue of the contest; and undismayed, and uncompromising, continued the struggle till victory and triumph and freedom crowned the effort, and rewarded their perseverance and their toils.

And strikingly analagous to the struggle for independence as a nation, is the reform now in progress, from

the burdens and woes and oppressions of intemperance. Ardent spirit has been received into the country as a friend; it has abused our confidence, and with an iron hand has ground us to the earth. For years its right to unbounded dominion was unquestioned; and not till its aggressions were multiplied beyond endurance, did any think of resistance. And, as in the case of the war for independence, an entire separation was determined, so in the case of ardent spirit; nothing short of an entire, let the thing alone, will satisfy. And, as in the former case, so in this, objections are made; the time, it is said, has not come; the country is unprepared; the prejudices and the attachments of the people are all in favor; some degree of reform may be admitted, but do not let us go too far; many will suffer in their pecuniary interests; the minds of men are divided upon the subject; you cannot keep the reform clear of politics; the lines of party are so distinctly drawn, that you will engender strife; one party will espouse the cause, and the other for that reason will oppose it; or, some one religious denomination will use the reform as a stepping stone to power, and an ecclesiastical hierarchy will terminate both it and the liberties of the country together; and last, though not least, you will pour contempt upon the Great Parent of all, by your refusal to use in moderation, one of his good creatures, so kindly given to men. These are some of the hundred and one objections, the friends and advocates meet in their every day walks; and they are urged among all classes of society, from the highest to the lowest. But as it was in the case we have chosen to cite, so it is in this—"none of these things move" those who have engaged in this struggle for moral freedom; and with a steady, uniform course they intend to continue on, till the goal is reached, and till the song of triumph shall be heard "from the river even to the ends of the earth." We often hear it asked, Do you ever expect that drunkenness will cease; that intoxicating drinks will entirely be disused, and the great objects of the temperance enterprise be accomplished? To these queries we unhesitatingly answer, we do expect it. We expect the time will arrive, when no person on earth will make, or sell, or drink spirituous liquors, at least as a beverage, and that they will cease to be considered necessary even as a medicine;

that wine and cider and beer and ale, will be entirely disused, and men return to simple water, the drink of Eden, to slake their thirst. And we are not willing to admit as true, the charge of enthusiasm in this matter, though we are aware it will be made by some; and we also protest against the allegation of others, that we are going too far—crowding matters to an extreme. We have expressed our belief, and if our readers will indulge us in a remark or two more in this place, we will then proceed to give our reasons; for we hold ourselves “ready to give to every one the reason of the hope that is in us.” We never have yet seen the individual who objected to joining a temperance society, because the pledge does not include in its renunciations, fermented, as well as distilled liquors, but first or last, we have made the painful discovery, that that individual indulged occasionally or habitually in the use of ardent spirit. This is our first remark. Our second is, that those friends and advocates of the temperance reform, who wish and mean to act consistently, and not give any occasion for reproach, must abjure the use of fermented drinks, *in all places*, and *on all occasions*; they must not be seen or known as “sitting at meat in an idols temple,” “lest the conscience” of their “brother being weak, be defiled.”

The natural tendency of the practice of total abstinence from ardent spirit, is to create and foster a disinclination for fermented liquors, and they are as unnecessary as ardent spirit, and according to the proportion of alcohol they contain, they are as injurious to physical and mental health. The man whose animal system is not excited and inflamed by the use of spirituous liquor, will scarcely feel thirst—will need take into that system no more liquid than is necessary to assist digestion and supply the drain occasioned by natural perspiration, and nature does not for these purposes require any thing more stimulating than pure water. The experience of thousands can testify, that with the disuse of ardent spirit, they have lost their relish for fermented liquors, and that they do not feel thirst so frequently as before they practised abstinence. And knowing these facts—knowing that this is the natural tendency of the temperance reform, we feel no objection to the extension of the principle or the modification of the pledge, so as to include wine, cider

and beer, at least as soon as the voice of the public shall unequivocally demand it. And we cannot help remarking that the sentiment is fast gaining ground, that the temperance reform will not be complete, or even advance much farther, till fermented liquors are laid under the ban; and we are willing that all feasible, prudent and expedient methods should be used to hasten the coming of that period. We now proceed to give our reasons for the perfect confidence we have of the final success of the objects of temperance societies. And,

1. The basis upon which the cause is founded gives assurance of success.

The custom of drinking ardent spirit, had its origin in error. At its first discovery, it was regarded as the *elixir vitæ*, and was supposed to possess extraordinary virtues. Its first general use commenced with the idea that it would abate fatigue, and prevent, as well as remove diseases. And till late years, it seldom was drank, except upon some such pretence or reason; and even now, we scarce can find a man who will say he drinks liquor because he loves it. There seems to be, in the human mind, a consciousness that it is wrong to drink ardent spirit; and we are inclined to think, that no one, unless it be sots, and perhaps, few even of them, ever drinks without feeling that he must be careful; must guard himself not only for that time, but on all future occasions, because this "medicine" may prove a virulent and deadly poison. Such then was the foundation of the system of drinking—error, and science and experience have proved it such. The opposite to drinking is abstinence; and if the former is error, the latter is truth, and truth must prevail at the last, how muchsoever it may be contemned at the first. Science has now shown that the use of ardent spirit is not necessary or beneficial; and it has gone farther, and proved it decidedly and positively injurious. Experience has confirmed the deductions of science; and upon these deductions thus confirmed, the temperance reform is founded. It is impossible therefore, for the reform to go backward, and it is equally impossible for it to remain stationary, unless we believe that men will act against both conviction and interest; and in spite of all evidence, dally with ruin, and embrace destruction. If then the reform can neither go backward or remain stationary, we are speak-

ing in general terms, it only remains that it must advance; and advancing, every step carries it nearer to perfection, while in its progress there may arise more circumstances to hasten, than to impede it, and the day of complete deliverance arrive sooner than many may anticipate. We remark, *en passant*, we may see that the friends of the cause have firm ground on which to rest their hopes and exertions. Their cause is the cause of truth against error; of virtue against vice; and of purity against impurity. Luke-warmness, indifference, coldness, opposition, need not afford any reason of discouragement; and even if in any particular section, or town, or city, intemperance may for a season seem again to raise some of its many hydra heads, it is only for a season; its triumphing will be short, and the day of its death will be certain.

2. As another reason, we offer the peculiarity of the times in which we live.

The present age, is emphatically the age of reform, and the age of a moral effort hitherto unknown in the history of the world. Ever since the revival of letters, mankind have been advancing in the work of improvement. As science has scattered her light, and dispelled the darkness, the relics of the barbarous and of the semi-barbarous ages have one after another disappeared; and even practices and customs, which could plead high antiquity as their sanction, have been forced to retire from the field, and give place to others better calculated to promote human happiness, and to exalt and ennoble human nature. The drinking of ardent spirit is a relic of barbarism; it had its origin in times of darkness, when trials by ordeal and by single combat were approved and commended, and when the guilt of robbery and murder could be obliterated by the payment of a fine, and an insignificant compensation to the injured. These vestiges of former days and of former ignorance have passed; and they are only remembered as way-marks in the onward progress of men in civil and moral improvement. The age in which we live is peculiar. Every step now taken either increases knowledge, adds to happiness, or promotes moral virtue. At no period of the world, have such efforts been made for the extension of the blessings of science; and as the arts advance, so the means for this extension are increased. Thus a cause is an effect, and an effect is a cause,

although it may appear paradoxical at first view. Knowledge is in general, a security against vice; and although many learned, intelligent men, "men of renown," have heretofore fallen, still the general *fact* is true, that drunkenness most frequently selects its victims from among the low, the poor and the ignorant. And the present age is peculiar in another respect—we mean for efforts of benevolence. No age has ever been so distinguished for its plans to relieve human woe and to meliorate human wretchedness. We need adduce no proof of the correctness of this position, it "is open and read of all men." And among all these plans and these efforts, none rise higher in the scale of well doing, save one, and that one is dependent upon this, and without it, cannot expect to succeed. And of this, men are becoming fully convinced; and the dearer that one cause, the cause of vital piety, is to them, the greater will be their efforts to root out and destroy its most deadly opponent. Not that we wish to connect the temperance cause and the cause of real religion together, any farther than to state the fact that they mutually promote each other; neither do we wish to insinuate that there is in the cause we advocate, any thing like sectarianism, or that is calculated to enkindle or to keep alive a spirit so contracted and circumscribed as is the spirit of sect and denomination. The spirit of temperance is a Catholic spirit; and embraces all of every name and kindred, and people, and language, wherever the woes of intemperance are felt.

This peculiar feature, then, of the age in which we live; this carrying out into vigorous and decided systematic action, of the principle, "Do to others as ye would others to do to you;" inasmuch as *similis simili gaudet*, gives us every reason for assurance that temperance shall finally prevail over all the earth, and drunkenness entirely disappear.

3. Another reason why we entertain the expectations we have expressed, is found, we conceive, in the peculiarities of the American people as a nation, and in their peculiar situation in respect to the other nations of the earth.

And here we may remark, that it savors not of arrogance, or of vain boasting, when we say that temperance associations, based on the principle and united by the pledge of total abstinence, are strictly and truly Ameri-

can; and if there is any merit, or any praise in the discovery of this remedy for drunkenness, it stands awarded to the new world, by the nations of the old. We merely state a fact, because it is an important one, inasmuch as it will one day be a matter of great surprise, not only that any efforts were made to suppress intemperance, but that such efforts ever were necessary, and that drunkenness ever disgraced the earth. Such then being the fact, that in America, first originated the modern plan of removing the evils of intemperance, it becomes a serious and important question whether the known and proved character of the American nation, gives any assurance to the world, that the reform will not be abandoned, but completed? We may remark, however, upon the supposition that the taunt of adversaries is true, and that the cause will be abandoned in a few years, its projectors deserve immortal remembrance for the good they have already been the means of doing, as well as the good which will yet be done, before the darkness of despair comes to shroud the world in eternal gloom. Thousands have been reformed, and tens of thousands have rejoiced and will rejoice that even the little which has been attempted has been accomplished. What has been done cannot be gainsayed or resisted; and as for what remains to be done, time and Americans will decide.

The temperance reformation has in its progress displayed at least one phenomenon to the view of all observers; and that is the fact, that to a very great extent, those very persons who might naturally have been expected to have united to an individual in the work without hesitation, have on the contrary, been its warmest opposers and its most virulent enemies. We mean professors of religion; and our cheek reddens with shame while we confess the truth, and place it upon the page of future history. The plan of temperance associations, cannot be said with truth to be a movement of the church; for though from the first, many of its members have stood in the fore front of the battle, yet it must be confessed that the churches generally of all denominations, as such, have shown in this matter an apathy, for which we see no plea of justification before the Great Head of the Church. The temperance reform is in our view, one of the results of the principles of self-government; or, if our readers

please, of the principles of republicanism. It is emphatically the child of patriotism; for as any vice, and particularly the vice of drunkenness, is at once the offspring and the parent of selfishness, and tends, as all history shows, to the entire subversion of all order and government, as well as to the destruction of love of country, or regard for its institutions; so the love and the practice of virtue gives stability to those institutions, and a deep and fixed regard for its welfare. Did it comport with our design, we could easily prove, both by fact and argument, that had not the temperance reform intervened, the temple of freedom, in a few more years would have crumbled into ruins, and some aspiring demagogue would have placed upon them his throne to govern with a lawless and an iron hand the willing slaves of intemperance, and the abject servants of tyranny. Drunkenness and freedom are as incompatible with each other, as virtue and vice; and if we may venture to assume a prophetic voice, we will predict that temperance will progress the most rapidly, and its influence become the soonest universal in those countries where the people have the most intelligence, and where they enjoy the most freedom. Love of country is the basis of the temperance cause; and where that love is the most ardent and intelligent, will be the greatest efforts for the suppression of the use of ardent spirit. If this be true, and we think no one will be disposed to deny the position after a candid examination, then we hazard nothing in saying, that the characteristic love of liberty which belongs to Americans, and which constitutes at once their joy and crown, affords ample assurance to the world, that the cause of temperance shall succeed and triumph. The implications contained in these remarks, may appear to some severe and harsh; but to such we would say, examine for a moment the motive which induces any man to make or vend ardent spirit. What is it? What can it be? *Why nothing but a desire for gain.* It is simply this, and nothing more; for every man knows, who knows any thing, that as sure as ardent spirit is made and sold, misery in ten thousand forms must be the consequence. If spirit was not drank, it would not be sold; and if it was not sold, it would not be made; but if made, and sold, and drank, drunkenness will as surely follow, as light follows the rising of the sun. Does any one

say, that a man may make and sell, to promote the happiness of his fellow men, and the welfare of his country? It cannot be. The thing is utterly impossible. All past experience is against it. The very nature of spirit when drank is to create a thirst for more; and that desire gratified, produces a new desire, and thus on till drunkenness and all its woes come clustering in thick succession; and the jail, the penitentiary, the alms-house and the grave, receive each their unnumbered victims. What then, if the above remarks are correct, becomes of that assertion so often made by men who oppose temperance societies, that they are a mere combination to subvert the liberties of our country, and introduce a change in our forms of government, and in their administration? Is spirit drinking and inebriety more consonant with true liberty, and less likely to introduce the dreaded change, than abstinence and sobriety? We should blush were we to answer an assertion so absurd and so contrary to the dictates of even common sense.

And not only that love of political freedom, and that ardent attachment to institutions peculiarly American, which distinguishes the citizens of our country, afford assurance that the cause of temperance will succeed to the full measure of our most enlarged desire, but we may argue the same thing from the well known perseverance with which Americans pursue any object which they deem worthy and important. This spirit of perseverance, manifested by the pilgrim fathers who first stepped upon the rock at Plymouth, has been the inheritance of their sons from generation to generation; and we might recur to thousands of instances in which it has been manifested. This spirit is the offspring of intelligence; and has been so often displayed to the world as to have become proverbial; so much so, that if it be announced an American has undertaken any important enterprize, it is taken for granted that it will be accomplished. And all intelligent men in our country who have examined the subject, are firm in the conviction that no enterprize has ever been projected in this or any other country, of more importance, or promising greater benefit to the human race, than that for subverting the empire of intemperance, and closing forever all the fountains of misery which it has opened. This conviction, based on intelligence, has

aroused that spirit which animated our fathers at Plymouth; which nerved the arm of the heroes and warmed the hearts of the sages of the revolution; and that spirit, now as then, will overcome every difficulty, and show to the world a nation rising in its might to shake off the thralldom and throw aside the chains of a degrading and destructive vice. In this connexion we will add one other remark which to us appears of importance; and that is the character and the condition and standing in society of those who are now united in promoting the interests of the temperance reform. We will call no names: That might be deemed invidious; but take the friends and advocates of temperance associations *en masse*. Who are they? What is their standing and character in society? Are they men of intelligence and influence? Many of them are, and if we take the members of temperance societies generally, we shall find that in any town or state they embrace such men—men whose motives cannot with justice be impugned, and men, too, who are not likely to desert a cause which from principle they have espoused. And in the appeals which these men make to their fellow citizens, they address themselves not to passion or prejudice, but to plain common sense, and to that love of country which all are presumed to possess, till by their conduct they have manifested the contrary. These appeals rest on facts, which if untrue, it can easily be shown; and are supported by arguments which, if unsound, can be fully refuted. No concealments are used; nothing is kept behind the curtain; the objects, the principles, the means are all open to inspection, and men are anxiously and cordially invited to examine for themselves. All this proceeds from a strong conviction of the rectitude of the cause, and a firm belief that if men will examine with candor, they will with one consent unite in the effort. We might in this place speak with propriety of the numerical strength of temperance societies in the United States, but our limits will only permit us to refer briefly to one other distinct evidence of the final success of the cause we advocate. That evidence may be found,

4. In the moral character of the reform. And we observe in the outset that when we speak of the moral character of temperance societies, we do not mean a reli-

gious character as connected with any present system of doctrine or of faith, or with the condition of the soul of man after the labors and the cares of this life shall be closed by death. And we make this remark because in some minds the impression exists either that temperance societies are the engines by which one or more religious denominations wish and expect to increase their numbers and their influence; or that they may be used by some as a substitute for that preparation for future happiness which they deem necessary, and which they think revelation enjoins. While we take this opportunity to enter a disclaimer against both of these positions, we also state that in their moral effects temperance societies are decidedly beneficial. Drunkenness is a vice, and the parent of a numerous offspring. This is universally admitted, for facts are too numerous and of too constant recurrence to admit of denial. By whatever means, then, we diminish drunkenness in our country, by those means we increase virtue, inasmuch as we diminish vice; and as by a careful, and as yet undisputed estimate, three-fourths of all the vice in the United States is chargeable to the use of ardent spirit, it follows, that when the time arrives that the object of temperance societies is fully accomplished, only one-fourth as much vice will exist in the country as there is this day. And this moral benefit of temperance principles, is becoming every day more and more apparent; and as this conviction settles down upon the minds of men, and they become more and more certain of its truth, the more deep will be fixed the foundations of the reform, and the more rapidly will its influence extend, and the more certain will appear its final success.

The struggle, then, as we have previously remarked, is between virtue and vice; and we repeat the remark because we wish both friends and foes so to understand it. We are as fully convinced of the moral turpitude of making, or vending, or using ardent spirit, as we can be of the truth of any given proposition which can be named. And we wish all to understand that it is quite too late in the day for any one to think to justify by argument an indulgence in either practice, with any hope of success. There has too much light gone abroad to suffer the indulgence of this hope; and we are gratified to find that

one and another are yielding their minds to its influence; and throwing aside practices which they cannot justify. And in this we see another evidence of the moral influence of the reform. The facts which it collects and the truths which it concentrates, bear with such irresistible weight upon the consciences of men, that they feel constrained, however reluctant, to leave forever a custom which had its rise in days of darkness, and give up the hope of gain in exchange for a quiet conscience. No man engaged in the use or the traffic of ardent spirit, is able to discover any legitimate reason upon which to rest—a reason which he is willing to submit to the test of truth, and render unto Him who is the ultimate judge of all human actions, and the final arbiter in all human controversies. Indeed it is one of the singular features of intemperance with all its aids and helps, that it stands condemned of all men, even by those who have fallen from appetite or love of gain into its snares, when they let reason rule; and it is this one fact which will not only account for the rapid prevalence of temperance principles, but which affords a strong argument in favor of its ultimate success. There is so much of moral benefit apparent in the very first view of abstinence from ardent spirit, and the insidious dangers of even moderate drinking force themselves so convincingly upon every reflecting mind, that the temperance reform commends itself to every man's conscience; and compels a willing or unwilling acknowledgment in its favor. And as the temperance cause progresses, its moral and beneficial effects will be more and more clearly displayed; the nature and causes of drunkenness will be better understood; the moral tone of public sentiment purified from the influence of a long continued custom, grown venerable for age, will rise higher and higher; the business of making and selling ardent spirit will become more and more disreputable, till none but reckless vagabonds will engage in it; and public opinion, omnipotent when general, will come forth in support of the laws of the land, and an end come to the miseries which now render our country a land of mourning and of tears. Do any hesitate on this subject? Are they still sceptical? Let the matter be resolved into this single question: Will virtue finally triumph over vice, and the latter hide its head in disgrace? Have we any

light which will guide us unerringly to an affirmative answer? We have. The hand of heaven has traced a prophetic page; and on that page is written as with a sunbeam, the ultimate destruction of vice and sin, and the universal prevalence of virtue and holiness. And who that believes in the divine authority of the scriptures, can for a moment doubt the success of the temperance cause. It is that which He, who cannot lie, has declared shall succeed; and to the universe he stands pledged, with reverence be it spoken, to see his own declaration accomplished. The destinies of the temperance cause are moved on by an almighty arm, and all the opposition of all created intelligences cannot for a moment, arrest its course. Men may turn the bounties of heaven into oceans of poison, but the cause of temperance will not stop. They may sell their consciences for gold, and spread around them the miseries of drunkenness for silver, but the temperance cause will not delay. They may drink and be drunken; may sacrifice wife and children, character and property, health and life, nay, the immortal soul itself, for the gratification of an unnatural and insatiate appetite, and still they do not arrest the work. They may die makers and vendors and consumers, and their memory utterly perish from among men, but the cause they spent a life, and perhaps periled their immortal interests in opposing, will then live and triumph.

C. S.

[For the American Quarterly Temperance Magazine.]

ARTICLE V.

Temperance in the Church.

Why is it, that while there are in the United States of America, some thousands of temperance societies based on the principle of total abstinence from distilled liquors, so few of the churches have as yet so much as avowed their belief in the principle so widely adopted? Is it because the church is not the legitimate guardian of the safety and purity of her members; or, is the morality of the principle so doubtful, as that she therefore hesitates to avow it? Or is the progress of light and moral influence in the church more slow than among the thousands out of her pale, who have recognized in total abstinence a principle of so much beauty and power, as to have se-

cured their cordial assent, vigorous support and perfect confidence?

Or are there causes of a peculiar nature, that have prevented the church from assuming the attitude of hostility against the use of ardent spirit? Or is it mere listlessness; or does she deem it unnecessary for her to assume a burden that is now so well borne by men associated for the express purpose of promoting the cause of temperance?

Which of all these various reasons has had most influence in retarding the progress of the church in this good cause, it is perhaps, difficult to determine. One reason may have operated in one place, and another in a different one. But to us it is quite evident that in this matter there has been a lack of the watchful and active spirit of christianity, that ought at all times to characterize the ministers of the gospel of Christ, and lay-officers and members of the church. In the remarks now to be submitted, we propose to answer the principal objections, and to obviate those difficulties which seem most formidable, and which may have hitherto kept the church from employing the means in her power, for the advancement of this hallowed cause.

The whole subject may, we believe, be discussed under the three following heads: 1. The *right* of the church to take cognizance of the evil of using ardent spirit.— 2. Her *duty* to take cognizance of it. And, 3. *The manner* in which she should exercise this cognizance.

I. *The right of the Church.*

We do not claim for the church, the power to create offences; that is, to pronounce the doing of an act, or the not doing it, to be an offence, upon the arbitrary will of those who administer the government of the church.— She is limited in the exercise of her authority, by the word of God, her charter being the Bible, beyond which she may not extend her jurisdiction.

The question is not whether the scriptures do, or do not discountenance the habitual use of intoxicating liquors, known at the time when, and in the country where the books were written; nor is it our purpose to examine into the precise quality of the *strong drinks* mentioned in the Bible, our limits not admitting of so protracted a discussion. Our inquiry is respecting an intoxicating liquor

which was unknown at the time when the last book of the scriptures was written, having been discovered long since that period, the physical and moral effects of which are well known, while the properties of the strong drinks mentioned in the Bible are unknown to us, except that they were more or less intoxicating. Neither do we propose to inquire whether the church may lawfully enjoin upon her members to abstain from pure wine, cider, or other fermented, or malt liquors. Our business is simply with distilled liquors, otherwise denominated ardent spirits; which are conceded to yield no nutriment, and which, except in peculiar instances are allowed to contain nothing conducive to health or enjoyment, except merely the momentary exhilaration produced by them.

To prove that the use of ardent spirits is condemned in the Bible, *it is not necessary to adduce an express prohibition*, "thou shalt not drink them," because upon that principle of reasoning, the law of God, instead of being as the psalmist expresses it, "exceeding broad," would be narrowed down to very confined limits. Then the church member who spends his time in gaming, attending horse races and theatrical exhibitions, stands on the same footing, so far as it respects moral conduct, with him who walks in all the commandments and ordinances of the Lord blameless. We must needs have recourse to general principles declared in the scriptures, or fairly deducible from them, or the Bible is not what every protestant believes it to be, a sufficient rule of faith and practice. Should the gamester add even cheating, to his habits of dissipating time and alluring others into idleness and vicious company, he would violate no express command, but coming within the *principle* of the eighth commandment, which says, "Thou shalt not steal," he would be justly viewed as an immoral man, unworthy of a place in any evangelical church. And on what ground would the man who has deliberately and in his sane mind, taken arsenic with a view to destroy his life, be deemed guilty of an immoral act? There is no express prohibition of it in the Bible. The sixth commandment says indeed "Thou shalt not kill;" but he has not killed, and therefore, he has not violated that express command, nor any other contained in the scriptures; and to prove it criminal, it is necessary to apply to the case other principles declared in the word of God, or deducible from it.

It has been asserted, in reference to the very point now under discussion, that to confer jurisdiction upon the church, the action must be *in itself immoral*, and not merely *tending to immorality*; and that admitting *drunkenness* to be immoral in itself, yet inasmuch as the use of ardent spirit only leads in its consequence to drunkenness, that therefore, such use is not of itself a proper matter of church discipline. We deny that there is any ground for this distinction. Whatsoever tends directly to lead men into a criminal course, or puts them in imminent danger of it, is of itself immoral. This is the plain doctrine of the Bible, which proceeds on the principle of checking evil in the bud, and thereby preventing it from attaining its consummation. To preserve the children of Israel from idolatry, they were forbidden to intermarry with their heathen neighbors, or even to mention the names of their abominable idols, lest they should become familiarized with the objects of heathen worship, and be seduced into the practice of idolatry. For a Jew to marry a heathen, could not in itself be wrong, irrespective of the tendency of the act; but God viewed it as wrong and prohibited it, because it would place the Jew in imminent danger of falling into the crime of idolatry. Upon the same principle, for a christian to indulge in the practice of drinking distilled liquors is wrong, because by it he is put in imminent danger of falling into the crime of drunkenness. And if Ezra, the governor of Jerusalem, on discovering that his countrymen had taken of the heathen women in marriage, was sorely grieved, betook himself to prayer and fasting, plucked out his hair and sat astonished; what ought to be the feelings of christians on witnessing the danger to which their brethren wantonly expose themselves, of forming the habit of drunkenness, and incurring all the dreadful evils which are known to follow in its train?

We consider it, then, as clear, that an act, though not immoral in itself, (that is, without taking into the account its tendency and effects,) may become so, by reason of the evil consequences which result from it, either to the individual himself, or to his neighbor, whom he is bound by the law of God, to love as himself. What are the consequences that follow the practice of drinking ardent spirit? As it is the great cause, and in this country, almost the exclusive cause of all the drunkenness, it may properly

be charged with all the evils with which drunkenness is attended, in the same sense that Ezra mourned on account of the heathen marriages contracted by his Jewish brethren, with the same bitter lamentation that he would have done, had they actually relapsed into idolatry and all the abominations of heathenism.

What are the consequences of the practice, to the individual himself? It consumes his property as a canker, while it impairs and eventually destroys his health, bringing him to a premature grave. While in the present life he carries with him a wretched body, his injurious habit corrupts his moral feelings and character, transforming the man into a brute; hardens his heart against the influence of the truth and spirit of God; brings upon him a recklessness of the welfare of his immortal soul; disqualifies him for heaven, and makes him a fit subject of eternal perdition. A habit that brings upon men such terrible consequences, ought certainly not to be called by a softer name than "vicious" and "immoral," and must be a legitimate subject of church cognizance. Besides, if the man who destroys himself, or pursues that course of conduct, which in all probability will destroy him, is guilty of violating the spirit of the sixth commandment, then we see not why the drinker of distilled spirit, who adopts the most tormenting mode of self-destruction, is not guilty of breaking this commandment; and then surely, there can be no objection against his being adjudged an offender.

What are the consequences of the practice in reference to others? It unfits the guilty individual from performing the common duties of husband, parent, neighbor or citizen; his family is impoverished; his wife and children disgraced and plunged into the depths of misery; he is made a living pest to society, polluting others by his example, and by his efforts to procure the means of intoxication. He does what in him lies, to destroy the liberties and happy institutions of his country, and bring upon it all the evils of anarchy or despotism. If the whole moral law, as it regards man's duty to his fellow man, is summed up in this one precept, "Thou shalt love thy neighbor as thyself," then is the drinker of distilled liquor, guilty of violating the entire second table of that moral law. And yet the church is said not to possess the right of treating the guilty member as an offender! What are

the consequences to the church itself? We have all seen how much the evil has troubled her, how sorely it has grieved her; and how deeply it has polluted her private members, her officers, and even her ministers. A great majority of the cases of discipline, which have occurred in the churches of this country, for the last twenty years, have arisen from the practice of drinking distilled liquors. The church has been instituted by the God of holiness, to preserve for himself a peculiar people, to be the salt of the earth, to be the light of the world, to adorn the doctrines of the Bible in all things; and yet she is denied the right of taking cognizance of the very practice which confounds her members with the vile and vicious of the world; neutralizes the salt, extinguishes the light, and threatens to sweep the church itself from the earth! It is said that the church must fold her arms, and without an effort see her children fall into the pit, because she may not call that an evil course which carries them into it.

That the church may take cognizance only of those matters which are expressly forbidden in the Bible, or which are immoral, without reference to their tendency or results, is too limited a rule to answer the purposes of her government and preservation. Besides the inadequacy of the rule to reach the innumerable forms of evil long since known, it leaves no provision to remedy the many evils which are developed in the progress of society, amidst the perpetual changes of manners, customs and human laws. Polygamy is now admitted to be contrary to the spirit of the Bible; and none would scruple to treat it as an offence, although no explicit prohibition of it is found in the scriptures. Its evil nature is proved by showing its injurious consequences to the individual, to his family and to the church; and its interference with the discharge of other duties plainly enjoined in the Bible. Upon the same ground stand all those practices which tend to dissipate the mind, induce pernicious habits, draw away the soul from God and his service, and seduce it into the paths of vice, such as card playing, attendance at the theatre, horse races, cock fights and the like. These are now acknowledged to be vicious employments, and justly so; for although some may think it quite harmless to exercise their skill in a game of chance, or to see the performance of a tragedy or comedy, or to witness a trial of speed or

mettle in brute animals; yet the effects of such an employment of time, being decidedly injurious to the bodies or souls of men, without any compensating advantages, they are with propriety condemned, notwithstanding the want of an express declaration of their sinfulness in the scriptures. These amusements may heretofore have been more innocent than they are in the present state of manners; and polygamy itself, may have become a more palpable evil, by the changes in domestic and civil society. What evils unknown when the Bible was written, and therefore not named therein, may, in the course of time be invented, and what practices, now comparatively innoxious, may in future be converted into mere instruments of wickedness, we cannot know. Whatever they may be, their character must be tested by the Bible, and whatever may be proved by fair inference from its precepts and principles, to be therein condemned, must be pronounced sinful. The distillation of vegetable substances, is an art discovered since the canon of scripture was closed. It has brought into existence a new substance, which though it may possess some useful properties for special purposes, yet as an article of drink is of a very deleterious character. For aught we know to the contrary, the art of man, aided by the craft and malice of Satan, may at some future period, produce a liquor of delicious taste, which, when habitually drunk, will invariably cause madness and prompt to the commission of murder, and which, notwithstanding the knowledge of these properties, the strength of men's appetites, will induce them to drink like water. Would any man, possessed of reason, hesitate to adjudge a church member employed in making or vending such liquor, or habitually drinking it, to be guilty of an immoral act? Would it be contended that the church could not take cognizance of it as an offence, until the consumer has become actually mad, and committed murder? And yet to prove the man guilty of sin, we must needs employ the same process of reasoning that we would to prove the manufacturer, seller or consumer of ardent spirits to be guilty, namely, by showing the evil effects resulting from the act.

What is sin, but the transgression of God's law? And what is God's law, but the revelation of his will in the holy scriptures? Whatever can be shown from that book

to be the will of God that man shall do, or shall not do, is a declaration of his law to man; and whether the act in question be commanded or prohibited in direct terms, specifying the very act, or whether it be included within a principle expressed with sufficient clearness to be comprehended in the exercise of the reason wherewith God has endowed him, it is as much a manifestation of the divine will, what man must do and what he must leave undone, as though it had been expressed in the most direct terms. Now, every intelligent reader of the Bible will admit that God has therein clearly revealed his will that men shall pursue that course of conduct which will confer upon them happiness and salvation. But the use of distilled liquor is the direct means to plunge men into misery in this world, and perdition in the next. God's will, declared with equal clearness in the Bible, is that men should promote each others temporal and everlasting welfare; but our practice of drinking distilled liquors destroys the happiness of our families and friends, and the purity, peace and safety of the church; and the evil example of one guilty professor of religion seduces many others into the paths of temporal and everlasting ruin. Had members of the church entered into a solemn engagement to devise such expedients as most effectually to unfit men for life, for christian duty and Heaven, and to fit them as vessels of wrath for destruction, the establishment of the custom of drinking ardent spirits would have been adjudged by any court, to be a satisfactory fulfilment of the engagement.

Further; no proposition can be clearer, than that the church is the guardian of the purity of her members.—Whatever, therefore, tends to injure or corrupt the member himself, or to injure or corrupt others, it is the duty of the church by the best means in her power to remove. A church being composed of a number of individuals, who have united together for the purpose of enjoying the benefits of communion with the Saviour and with each other as members of the same body, they possess a deep interest in each others welfare, not only because of the love they bear to each individual, but from a regard to the soundness of the body of which they are all members. When one member suffers, all the others suffer with it. The object of all discipline is to preserve the soundness

of the body; and to effect this object it is necessary to watch over the health of every individual member.—Hence it follows that every moral disorder must be a proper matter of church cognizance. Every person who habitually drinks ardent spirits, is laboring under a moral disorder, which if permitted to continue, will in most cases terminate in his utter corruption, and therefore the church may lawfully treat him as a diseased person, and apply to him the only effectual cure that ever has, or ever will be discovered, *total abstinence*.

Once more:—We see no reason why the church may not exercise her judgment in ascertaining the causes of moral disorders, and use preventive means to keep off grievous maladies. But certainly there can be no objection as soon as a disorder is known to exist, that she should at once apply the appropriate means of cure. Should a physician delay to administer his medicines until the whole system has become deranged with the disease, his patients would ordinarily receive no benefit from the application of his skill. So if the church withholds her discipline, until the consumer of spirits becomes a drunkard, the discipline will seldom be of any avail towards the health of the individual member, or the soundness of the whole body.

II.—*The Duty of the Church.*

The manner in which the church is to exercise her cognizance over the evil in question, and the extent to which it ought to be pursued, will be discussed in its proper place. Having proved that she has the right to take cognizance of the evil, we propose now to show that it is her duty so to do.

Here is an evil of immeasurable magnitude and most destructive in its nature, sweeping from the earth tens of thousands of its population, reducing many thousands more to poverty, degradation and wretchedness; disqualifying millions of souls from the enjoyment of religion and heaven, and preparing them for the torments of hell; and yet it is gravely deliberated whether the church of Christ ought to stand a silent spectator and witness the devastations of the monster of iniquity, without moving her hand or her tongue against it!

Does it speak for the glory of the church of Christ, designed to be the salt of the earth, and the candle of the Lord to give light to the world, to tolerate within her that which tends to utter corruption, and to the envelopment of the world, with herself, in utter darkness?

Is it for her honor, that while the world is employing its energies to destroy the viper, the church should nourish it in her own bosom, or at the least give it a place of retreat within her own house?

Is it seemly, that the church, the repository of purity in the earth, should wait until civil society with unanimous voice pronounce the practice of drinking rum abominable, before she dares to pronounce it sinful, or to treat it as an offence? Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph!

Unreasonable and indeed unaccountable as the neglect of the church may be, those who administer her concerns allege something by way of excuse. It is said that the cause of temperance will be better advanced by temperance societies than by the church. Since the church had drunk so deep into the evil and had become stupified with it, it was well that temperance societies were formed without her pale; and it is matter of rejoicing that so much has been effected by them. Yet who does not know that in our country at large, the work of reform, so far from being accomplished is but fairly commenced; and while we would fondly hope that our temperance societies may persevere in their efforts until the practice we so loudly reprobate, that of drinking distilled liquors, is banished from the country and from the world, we cannot repress our fears that this hope will not be realized, unless the churches come to the aid of these societies, and in their ecclesiastical capacity, adopt the same principles.

It is a strange anomaly, that a man who in civil society is considered an unwholesome citizen by reason of his habitual use of ardent spirits, should yet retain a good standing in the church of Christ; and we verily believe that multitudes would abandon the pernicious habit, were it as disreputable in the church of which they are members, as in the civil society in which they move. The

neglect of the church to pronounce the practice immoral in its character, and to treat it as an offence, fortifies many of her members in the habits which they have formed, and which it requires strong motives to conquer. The church thus not only omits the performance of a plain and urgent duty, but is positively giving encouragement to the continuance of a most injurious habit in her members. What the church by her acts of commission or omission treats as if it were lawful, many of her members in accordance with their appetites, prejudices or ignorance, will readily believe to be correct, whatever may be thought or said by the world around them. We care not, they may say, what our neighbors think of a custom which we, and until lately they, and which our fathers before us have followed, so long as it is not condemned by the church; and surely the church would not scruple to call it sinful, were such a declaration authorized by the Bible. This argument may also have great weight with those who belong not to the church, especially since it is backed with the practice of so many within her communion; for however much the men of the world may affect to despise the church of Christ, they are very happy to find an apology for their vices in the conduct and principles of the professed friends of religion.

In some sections of New-England the churches generally have adopted the principle of total abstinence; and in those places have the triumphs of temperance been the most complete, insomuch that in whole towns distilled liquors can scarcely be purchased with money. In other parts of our country, notwithstanding the strenuous exertions of temperance societies for several years, the consumption of the article is but little diminished, and there it will be found that professors of religion make and sell ardent spirit with as little shame as they would the necessities of life, and as if they were unconscious of any change of public sentiment in regard to the traffic. Such things could not have existed if the churches had, at an early day, come to the help of the Lord against the mighty enemy of God and man.

The excuses made by the churches for not throwing the whole weight of their power and influence into the scale of temperance, are becoming more and more unsatisfactory to an enlightened community. There is not

now any plausible apology for the fears at first entertained of producing commotions and schisms in the church by encountering the propensities and habits of men. The world has set her an example of which she may well be ashamed, many of its citizens having nobly dared to practise and publicly advocate doctrines directly conflicting with the opinions or habits of their neighbors; while the church has forbore to act from the fear of giving offence to her members; as if the church were a company of men associated for the purpose of pleasing each other and of keeping each other in countenance while in the practice of such evils as if unresisted must utterly consume her. Can it be the duty of the church, while such iniquities prevail even within her own pale, to yield to pusillanimous fears, lest the avowal of the truth of God should prove prejudicial to her interests? Must she yield to evil, lest by taking cognizance of it, she may give offence to some? We have fallen upon evil times, if the church dare not set her face as a flint against vice and ungodliness, especially such as threatens her own extermination. The arm of the Lord surely is not shortened, that he cannot save his church while pursuing the straight path of duty. But when she shrinks from what God has imposed on her as the guardian of the purity of her members; when she permits the salt to loose its savour, and hides her candle under a bushel; when she neglects to remove the stumbling blocks that lie in the way of her own people, and refuses to purge the Achans out of her camp, then has she just cause to fear the displeasure of the Almighty, whose name is Holy, and who will render to every one of his churches according to their works.

The duty of the churches, as in the course of events it is becoming more plain and less subject to difficulties, is also becoming more and more urgent. Who knows how long temperance societies will continue in existence, or how soon their efforts will become languid? Will it be more safe for the church to assume the weapons of this warfare, after the world shall have laid them down? Can the church single handed do more, than in combination with such powerful auxiliaries as temperance societies? Or is there a prospect that the churches will become more courageous, or that their endeavors will be attended with greater success by waiting until the favorable excitement

on the subject of temperance shall have subsided, or until the charm of its novelty shall have wholly passed away? There is nothing in the structure of temperance societies that ensures their perpetuity. Indeed it is very probable that as soon as they shall cease to make any visible progress, they will languish and die. But the church of Christ will endure to the end of the world. By planting the tree of temperance within her walls, you ensure its safety; and being nourished in its appropriate soil, we may confidently expect to see it grow and flourish with the increase of God. Keep the principle of total abstinence out of the church, and it requires not a prophet to foresee that ere long the flood of intemperance will roll with a deeper wave than ever over the land. Incorporate the principle of total abstinence into the system of the church, and you have a solid ground of hope that the ravages of the destroyer will be stayed.

III.—*The MODE of proceeding.*

The first measure which we think should be taken by the church is, a *declaration* of the truth that the common use of distilled liquors is *immoral*; that it is destructive to health, property, reputation, comfort, mental faculties, life, and the hope of salvation in the world to come, and therefore contrary to the will of God—clearly manifested in his holy word. We hope that in almost all the churches in this country, a decided majority of the members and officers believe the above declaration to be true, and would be perfectly willing to make it publicly, were it not for the fear which some may entertain, of giving too severe a shock to such of their brethren as may, for want of sufficient light, be unprepared to feel its truth. Let then this want wherever it exists be first supplied, and let light be diffused without delay, so that the church may publish the declaration as soon as circumstances will admit. The announcement may indeed give offence to some. The giving of offence is, in itself, always to be regretted; but who can tell the amount of good that would be lost, should the church always act on the principle that she may not publish the truth until all or even most of her members are prepared to assent to it? The truth comes from the Father of lights; and those to whom he communicates it are thwarting his kind intentions when they re-

fuse to impart the blessing to others, that all may profit by it, and give glory to whom it is due.

The declaration of the church cannot fail of having an extensive operation. It will have a beneficial influence upon her members, confirming, encouraging and animating such of them as have taken their stand on the side of temperance, and will bring to a determination many that are hesitating what course to follow. It will arrest the attention and operate upon the feelings of those members who have hitherto refused to give the subject the consideration necessary to bring them to a decision. Finding the practice in which they are indulging to be condemned by the very church to which they belong, they will be constrained to examine and decide who is in the wrong. The minister of the gospel will feel the necessity of defending the position taken by the church, and will demonstrate the truth from the pulpit, and in his daily intercourse with his parishioners. The officers of the church will second his efforts; and these combined causes cannot fail, with the blessing of the Lord, to communicate much light and produce much conviction in every congregation. They will prepare all future applicants for membership, to have knowledge of the doctrine of the church, that the use of distilled liquors is a heinous sin, and to understand the facts and reasons that have induced her to proclaim it. And should the applicant manifest any doubt of the sinfulness of the practice, an admirable opportunity will be afforded the church to labor with him, at the very time when we have reason to hope his mind will be in the most favorable state to appreciate and receive the truth.

The declaration of the church will also have its effect upon public sentiment among the men of the world. Many of these have a respect for the opinion of the church, and some of them would be led to examine by the simple fact that the church has expressed her views of the evil in question; and we cannot doubt that many will be converted to the truth, even of those to whom its first announcement will have come with an unwelcome and offensive sound.

The next measure on the part of the church will be, the *enforcement* of her declaration of the truth, *by a well directed discipline*. She will see the necessity while she acts with becoming firmness, to do all things in the spirit,

not of coercion and severity, but of christian affection and brotherly love, remembering that "*we also* were sometimes *foolish*, disobedient and *deceived*." And while it becomes the church to observe impartiality in all her proceedings, the rules of prudence require her to make such discriminations as will be most likely to attain the ends of discipline, the first of which ends is to convince the offender of his sin and bring him to repentance; the second, to preserve the purity of the church.

As a general proposition, a greater measure of patience and forbearance ought to be exercised towards those who have been admitted in the "times of ignorance," than with those hereafter to be received; because the requirement of total abstinence may appear to them to be the introduction of a new rule into the church of which they were wholly unapprized at the time of their admission. We know indeed that the objection is not tenable, as every member subjects himself to the discipline of the church, not for violating any particular statutes of her enacting, but for doing what the word of God in its express declarations or in its principles, condemns; or for not doing what it requires; and he virtually agrees to relinquish every unchristian practice in which he may have indulged. When however a man's vision is obscured, by habits of long standing, he does not so readily perceive the true character of his actions, especially when they comport with what has been generally sanctioned in the society to which he belongs. For we well know that many even of those who are now the most zealous advocates for the doctrine of entire abstinence, would only a few years ago, have repelled the principle, had it been proposed to them for their observance; and in the progress of the great light that has been poured upon the land, conviction of the truth has not been simultaneous to all. The converts have come in one by one, and new conversions are still occurring even in those places where temperance has achieved its most signal victories. Some members of churches are advanced in years; some are constitutionally or from other causes more tenacious of old habits and opinions than others; some may not have had the subject pressed upon their consideration with the power and under the advantages that it may be; and from all these causes there may be numbers who would not yield immediate compli-

ance with the duty proposed, but might yet be won by the use of appropriate means, applied in the spirit of wisdom and brotherly love. Let the church labor with patience to convince them of the evils produced by the use of distilled liquors, and present to them all the motives which may bear upon a christian mind. The number of the unconvinced will be continually diminishing, and if in the result a few should remain unpersuaded, it is hoped that the number will be so small as that their example will not materially affect the soundness of the whole body; and in the lapse of a few years they will have passed from the stage of life, and their places in the church will be occupied by others better instructed in the principles of temperance. Desirable as it is to purge the church of the evil in question without delay, it will conduce more to her ultimate prosperity to bear with a few, unless they should be obstinate or scandalous offenders, than to pursue a system of severity or rashness. It would be wrong and injurious for any church to act on the principle that when she has taken cognizance of an offence, she is bound either to bring the offender to confess and forsake his sin, or in case of failure to expel him. Equally wrong would it be, not to take cognizance of any offence, unless they feel prepared to proceed to that extremity. The church is in duty bound to take cognizance of every offence, but all cases are not to be treated alike; and the progress of discipline may at all times be arrested with perfect consistency whenever the church or the individual would be injured by its further prosecution. In many cases, instruction, advice or admonition is all the discipline that is required or profitable, even where the offender is not brought to confess his fault; and such of our readers as have had much practice in the matter of church discipline, will admit the reasonableness of these general remarks, and their accordance with the spirit of the Bible.

In regard to such as shall in future apply for admission, the duties of the church will be comparatively easy.—These having understood at the time of their reception that the practice of drinking spirituous liquor is deemed to be immoral, unbecoming a christian, will generally give a favorable reception to the principle thus incorporated into the church, and not bearing exclusively on themselves, but to be applied to every member whensoever he may

have been admitted. We cannot but think that this course is less objectionable than a formal pledge of total abstinence, presented at the time of their admission. We are willing to believe that in those churches which have adopted the pledge as a term of admission, the circumstances were such as to warrant the measure; and that none have been or will be excluded who ought to have a seat in the church. But we do not advocate the pledge as a measure for general adoption; not that we doubt the propriety of requiring the pledge as a term of admission to a temperance society; there it is indispensable and strictly proper. But in the view of many intelligent friends of temperance, there are difficulties as to the propriety of exacting a pledge as a term of admission to the church. We therefore have taken the liberty of suggesting a course somewhat different, which while it steers clear of the objectionable points of the pledge will, in our belief, secure the same beneficial results, and be better adapted to the actual state of public sentiment in the churches. Conceding that as a general rule it would be unwise to receive into the church such as deny total abstinence to be a christian duty, there may be instances, at least in those places where the cause of temperance has not acquired a strong ascendancy, in which the requirement of a pledge as an indispensable term of admission would exclude such as ought to be received as members of the body of Christ. Upon our plan, the church will be at liberty to exercise a discretionary power to receive or reject according to the circumstances of each case that may be presented.

By a mild but *firm perseverance* in the measures above recommended, it is easy to perceive that the injurious habit which is the great cause of intemperance, will in the lapse of a few years be banished from the church. It will be viewed and treated by all, as it is now by many, as a corrupting and low vice. But so long as the churches do not incorporate the principle of total abstinence into their system of discipline, they will take cognizance only in cases of actual intoxication; and the member who drinks his pint and even his quart of physical and moral poison per day, may maintain as good a standing in the church of Christ as he who touches not, tastes not, and handles not the accursed thing; and then it needs no pro-

phet to foretel that drunkenness with all its dreadful effects will be perpetuated in the church.

We close this article, by embodying our sentiments in the form of resolutions; not that we would presume to prescribe to any church, for our intention is merely to offer suggestions, and leave them to be passed upon by a discerning public.

Resolved, That the common use of distilled liquors is in the highest degree injurious to the bodies and souls of men, destroying health, property, mental faculties, moral feeling and character; hardening the heart against the influence of God's truth and Holy Spirit; disqualifying men for the services and enjoyments of heaven, and preparing them for eternal misery.

Resolved, That a practice followed by such dreadful consequences, is contrary to the benevolent designs of God as revealed in the Scriptures, which teach men to abstain from all fleshly lusts, and whatsoever is dishonorable to God and prejudicial to themselves and their fellow men.

Resolved, That the practice is peculiarly unbecoming in professors of religion, as it greatly encourages the enemies, while it discourages and impedes the friends of temperance, dishonors their own profession, sorely troubles and pollutes the church of Christ, and threatens her very existence.

Resolved, That in accordance with the holy principles of the Bible, it is plainly the duty of all men, and especially the members of the church, to abstain entirely from trafficking in ardent spirits, or using them as a drink, except (perhaps) as a medicine in peculiar cases, and from furnishing them to their friends and to persons in their employment.

Resolved, That these resolutions be made known to all our members, and that they be distinctly communicated to all future applicants before their admission into the church.

Resolved, That it is the duty of the minister and other officers of the church, to use their best endeavors in the exercise of christian affection and all the forbearance consistent with a regard for the purity of the church, to bring all our members as speedily as possible, to practise the duty of total abstinence from distilled liquors, as declared in the preceding resolutions.

[For the American Quarterly Temperance Magazine.]

ARTICLE VI.

Reformation of the Intemperate.

PETERBORO', September 11, 1833.

EDWARD C. DELAVAN, Esquire,

My dear friend,—

I well remember your deep interest in the remarks I made to you about the reformation of intemperate persons in this neighborhood; and, in fulfilment of my promise to you, I now take up my pen to furnish you with a written account of this reformation.

It often occurs, that the designs of men take a much wider scope in their accomplishment than is contemplated by their narrow sighted framers. This remark is eminently verified in the case of the Temperance Reformation. It did not enter into the minds of its happy pioneers, that the reformation had good in store for poor drunkards; and had they foreseen how full it is of blessings and salvation to these most wretched and hitherto most hopeless of all prisoners, and how it would so soon fill the mouths of thousands of them with songs of deliverance—cheering indeed would have been the vision amidst the difficult and discouraging beginnings of their work.

To save the sober from becoming drunken was the exclusive original object of the Temperance Reformation; and therefore do they discover their ignorance of the original character of our enterprize, who pronounce it a failure, because it has not reformed all or a great proportion of the drunkards of the country. If it has reformed one drunkard, it has done what it did not promise, and what it did not expect to do. The adage, that “an ounce of prevention is worth a pound of cure,” had as much credit with the originators of this enterprize, as with others; and perfectly did they accord with the public sentiment, that the drunkard is beyond cure. We all remember, that this *was* the public sentiment of that period. Formerly, when a man became a drunkard, we excluded him from the pale of our sympathies. Vain, we thought it, to do for him, and almost no crime not to feel for him. The vice, to which he had yielded himself, stamped him in our eyes, with incurableness; and we abandoned him to a fate from which escape seemed well nigh impossible. There was hope for our friend, if the yellow fever or even the plague was upon him; but none if he became a drunkard. Now, however, under the healthful influences of the Temperance Reformation, the recovery of the drunkard is not only possible, but even probable: and when I look at the reformation, and see its illimitable and surpassingly varied beneficence reaching even to the countless multitude of drunkards, and holding out a prospect of deliverance even to these lost wretches, I must believe, and I would believe, though it were a hundred fold more neglected, derided and reproached than it is, that it has come down to us from heaven, and that it is owned and blest of that good Being, who himself came into our guilty, ruined world “to seek and to save that which was lost.”

We find that wherever the principles of the Temperance Reformation have obtained, there drunkards are reclaimed; and that too, even if no special efforts are made to reclaim them. In an atmosphere of total abstinence, the drunkard can come to life again. When rum has been banished from a neighborhood, and the sober in it have ceased to present temptations, in their example and practices, to the master appetite of the drunkard; when the state of society, instead of presenting constant and fatal hindrances to his reformation, has become so changed, as to invite and assist it; then the instance is

common of the drunkard's becoming sober. And when we consider, that there are more than 300,000 drunkards in our nation, and that of these the Bible declares, "they shall not inherit the kingdom of God"; and that, of even their earthly woes and those of their family connexions, the mind can form no adequate conception—it would seem that every sober man, in whose breast there remains any thing of good will to his fellow men, must consent to the little and certainly harmless self-denial of discontinuing his use of strong drink, and of so far making his example and practices favorable to their recovery.

When I returned, fourteen years ago, to reside in this village, more than every other man in it was a drunkard; and, at that time, it contained some sixty or seventy families. This unusually large proportion of drunkards was doubtless owing, in a great measure, to its extensive manufacture of window glass. For firemen, as you are aware, formerly felt it to be necessary to drink up a large part of their wages; and thence the fact, that half the blacksmiths in our country, ten years ago, were drunkards. Two-thirds of all the men, who were buried in our village cemetery from the year 1820 until the beginning of the Temperance Reformation (I speak from personal knowledge) were drunkards. The vice of intemperance had impoverished the village. The sober could not make headway in the midst of such waste of time and property. There were half a dozen places in the village where rum was sold. There was a distillery in it, owned by a prominent member of the Presbyterian church, and which, until the dawn of the reformation, myself and others were blind and wicked enough to stock with grain. There were six other distilleries within the limits of the town, in which the village is situated. But the scene is greatly changed. The fires of the seven distilleries have all gone out—never again to be rekindled. The last chapter in the history of the village distillery is peculiarly interesting. It was purchased nearly a year ago by one of my neighbors, who from about the time of his purchase has been entirely reclaimed from habits of intemperance and idleness; and now, in the place of the tubs and the worm and the other apparatus of death, may be seen his anvil, his bellows, and the cheerful and useful business of a sober, industrious and worthy blacksmith. Only one place is left in our village, where the drunkard's drink can be obtained, and, for weeks together, an intoxicated man is not seen in our streets. Only one drunkard remains in the village. Of him we have very little hope, as his dwelling is hard by the house, that supplies him with the "liquid death and distilled damnation." It is supposed, that he is the only person in the village, who drinks ardent spirit. For the young man who vends it, (respectable but for his occupation,) has too much sense to drink it. Would that he had too much benevolence to tempt others to drink it! Surprising change since the time, when more than every other man in the village was a drunkard!

Nothing however, so happily denotes the change in our morals as the sweet stillness of our Sabbaths. The pious strangers, who, in the course of the last three or four years, have been with us in these seasons of "heavenly calm," have often spoken of the unusually quiet character of a Peterboro' Sabbath.

To indicate the connexion there is between rum and crime, I state that, during the last eleven and a half years, ninety-four complaints for crime were made to our village magistrates; and, that in eighty-eight of the cases the accused were drunkards; in three of them, they were sober; and, in the other three, their habits were unknown.

The subject of temperance did not begin to awaken public attention here, until January, 1827; and not until 1830 or 1831, was the interest in it so general and strong, as to exert any considerable influence upon our drunkards. A few of them were reformed, about that time. For the last twelve to eighteen months, some of the friends of temperance here have made special and great efforts to save them; and our success, under God, has been such as to fill our hearts with gratitude to Him.

The following narrative exhibits important changes, that have taken place in most of the drunkards, who resided in our village and within two or three miles of it. There are within the same limits a dozen or fifteen other persons who still remain intemperate: and, unless their sober neighbors, who have not yet subscribed the pledge to total abstinence, hasten to do so, and to put away the snare of their example, there is great reason to fear, that a part, if not all, of these persons, will go to their graves and to the judgment seat, in their present character.

No. 1. Upwards of 40 years of age. Was frequently intoxicated, until the last two or three years. When so, he was apt to be wild and quixotic in his conduct, and to involve himself in difficulties, from which he was not always extricated without a considerable loss of money and time. He became quite poor. His large family were frequently in need of the comforts of life. He is now one of our most industrious, thriving and respectable farmers. He is a member of the temperance society, and a highly esteemed member of the church.

No. 2. Upwards of 30 years of age: was for several years very intemperate. When under the influence of liquor, he occasionally exhibited a propensity to crime, which well nigh involved him in utter ruin. He became very poor, and neglected to provide for his wife and children. Often, when in his drinking moods, absented himself from his home for days together, wandering about like a maniac. He has been a consistent member of the temperance society, about two years. Happily, he dreads cider, as he dreads rum; and when, a few weeks since, it was proposed by some of his fellow laborers to have cider brought into the harvest field, he exclaimed quickly: "Not one drop, not one drop." He feels himself to be "a brand plucked from the burning," and which a single spark may be sufficient to ignite. He is now an industrious, respectable, money-making farmer.

No. 3. About 50 years of age. The gradations of moderate drinking, of tippling, and of hard drinking have been observable in his case, as in the cases of most drunkards. He became exceedingly poor. His very numerous family suffered for the necessities of life. Such of his children, as are grown up, are very ignorant; and, I believe, some of them can neither read nor write. Seven or eight months ago, he subscribed the pledge of total abstinence; and, at his own solicitation, and with the full consent of those of them, who were of sufficient age to give it, the names of all the members of his family, not excepting the infant child, were added to the same talismanic instrument. He is now cheerful and light-hearted: loves his family, and provides well for them: and he cannot fail to see, that he is greatly respected by his neighbors. An incident must be related here. The nearest neighbor of No. 3, at that time, was a deacon—and a respectable good man he is. But, being rather credulous, the stories about church and state and other bugbears, of which the invention of artful demagogues is so prolific, had deterred him from joining the temperance society. No. 3 feeling, as is very natural, a great desire to strengthen the party to which he and his family had recently acceded, and feeling, doubtless, that he should be strong in his new faith and steadfast in his sobriety, somewhat in proportion as the temperance party should be numerous and respectable, hurried with the pledge, as soon as the names of his family were put to it, to the good deacon for his name. The application was unquestionably very trying to the deacon. The conflict of his emotions may well be imagined. Here stood before him a man, who but yesterday was a drunkard, and who was now imploring the aid of the deacon's name towards confirming the good resolutions which he had just been making. Humanity—his religion—not to speak of his ecclesiastical office—urged the deacon to give his name promptly. But, on the other hand, he may have had some lingering notions, that this scheme of making all men sober would, in the event of its complete success, unite church and state. There was too the pride of opinion and consistency rising up strongly in his breast; for even christians are subject to this miserable and wicked pride. He had joined in

the common talk against the society; had often refused to belong to it; and, now to give his name, at the solicitation of a drunkard!—a deacon to take lessons in ethics from the lips of a drunkard!—this was too humiliating! He refused to sign; but said that they were about to get up a temperance society in the church he belonged to, and he would sign there. The church temperance society, however, has never been formed; and the deacon's influence, in respect to temperance, remains where Jesus Christ tells him it should not be.

No. 4. Is about 55 years of age: was for many years a loathsome drunkard; spent his earnings in filling his whiskey bottle; and left his family to suffer for clothing, food and medicine. Some three years ago the Angel of Mercy was sent to his rescue, and he was reclaimed to soberness and to God, apparently without the aid of human instrumentality. He and other members of his family soon after made a public profession of religion, which they have honored to this day with sober and godly lives. Of course he is a member of the temperance society.

No. 5. Upwards of 30 years of age: was intemperate for several years. Nearly a year ago, he joined the temperance society, and has been sober and industrious ever since. Drunkenness kept him very poor: but his family are now comfortably supplied. During his abstinence from ardent spirit, he has frequently been in the sanctuary. I very rarely, if ever, saw him there before. It is said, that he sometimes drinks cider; and those of us, whose abundant observation on this point assures us, that the reclaimed drunkard, who takes to cider and strong beer, will by the use of these drinks, revive and maintain his appetite for ardent spirit, and be liable also to intoxication upon these drinks themselves, are very apprehensive that he will fall.

No. 6. About 30 years of age, and has a family. Some six months ago, he discontinued the use of ardent spirit, and joined the temperance society. Has recently drank to intoxication. Never forsook his evil companions. His poor deluded father, who is a professor of religion and opposes the temperance reformation, is greatly, perhaps fatally, in the way, of the recovery of his son. I this day had a conversation with a brother of No. 6. He thinks No. 6 will drink no more ardent spirit.

No. 7. About 40 years of age, and has a family. Has more than a common education. For many years a loathsome drunkard. I have seen him lying in the street so drunk, as to be entirely insensible to his condition. Became miserably poor. About two years since, relinquished the use of ardent spirit, and joined the temperance society and church. With the exception of one week in these two years, he has appeared well the whole time. During that week he was so imprudent and, I may add, so sinful, as to go unnecessarily into that only house in our village, where the poison is vended. He drank strong beer there, until he became intoxicated. It was suspected, that his fellow drinkers mingled spirituous liquor with the beer, that they might, in the fall of the poor man, have an occasion for exulting over the temperance cause. His fit of drunkenness lasted several days: but when he recovered from it, he manifested the penitence of a child of God, and abjured even cider and beer forever.

No. 8. Is Elder Truman Beeman. I mention his name, because he has given me liberty to do so; and because the mention of it will, in the many parts of New England and this state, where he is known, increase the interest in the account I give of him. He is about 73 years of age; and, though his body is feeble, his superior mind remains perfectly sound. From twenty to thirty years he was a preacher of the gospel. A portion of that time, he resided in Rensselaerville and Catskill in this state. He removed to this village upwards of twenty years ago. He was fond of liquor then, and had left the ministry shortly before. Soon he became a drunkard and a gambler; and the lips which had taught others the way of truth and life, were now eminently profane and obscene. No other man amongst us has ever done half so much to corrupt our youth, as Elder Beeman has done. His wit and remarkably ready talent at rhyming were his most powerful aux-

iliaries in this work. He became very poor, after having possessed a handsome property, and, but for the industry and good management of his wife, they would both have suffered the want of food and clothing. It was observed several years ago, that the Elder's habits were improving under the general reformation, that was going on amongst us. But, never until a year ago, did he come to the resolution to abstain entirely and forever from the use of ardent spirit. Early in the winter, he attended a temperance meeting, which was addressed by Mr. Turner, the agent of the New York State Temperance Society, and there joined the society. From that day to this, he has not tasted of the poison, and, I believe, that the offer of a world would be insufficient to bribe him to taste it. Last winter he received from the War Department the welcome news, that his name was placed upon the pension list, and that he was entitled to one hundred and sixty dollars *back pay*. His old companions now flocked around him for a *treat*. They trusted, that the Elder's temperance was not yet firm enough to withstand so great and sudden prosperity. They had, perhaps, flattered themselves, that his temperance was owing, in some measure, to his inability to purchase liquor. But they were disappointed. They found him to be an incorrigible, cold water man. The Elder went to work in paying his debts and supplying his family with comforts; and left his old companions to *purchase* the whiskey they would have begged from him. I have often visited the old gentleman, within the last year. Not only is he sober; but, it can be said of him, as it was of Paul: "Behold he prayeth." This old and exceeding sinner—this wonderful monument of the patience of God—now sits "at the feet of Jesus, clothed and in his right mind." Harmony has taken the place of discord in his family; and that aged breast, which, for twenty years, was agitated with the untold horrors of the drunkard, is now the abode of "quietness and assurance forever." The Elder's religion is of such a character, that he prefers the Bible to all other books, and spends a large share of his time in reading it. His change is well worth all the temperance efforts, that have been made in Peterboro'.

No. 9. Upwards of 50 years of age. Has long been an inhabitant of the town. Has an excellent family. Was for a long time a moderate daily drinker—next a tippler—and thence, by *quick march*, a full grown drunkard. Lost his health and respectability, and ceased to increase his property. About two years since he quit his cups; his health and character are already restored, and peace and cheerfulness, long banished from it, are now returned to his dwelling. He has not yet joined the temperance society, though he attends its meetings. I saw him angry, the other day. The alarming thought came into my mind, that he had been drinking cider. I remembered the saying among the Jersey women, that cider drunkards are crosser husbands than other drunkards. I hope, however, that he does not drink cider.

No. 10. About 50 years old. Has lived in town but a couple of years. Was very intemperate when he came here, and poor. Has a good family. His removal into this temperance atmosphere was most happy for him; for he had not been here long, before he joined the temperance society. He has continued ever since his connexion with the society to be a sober and respectable man. He has recently manifested a hope in Christ.

No. 11. An old man. Had been intemperate for many years. Very poor. Connected himself with the church, two or three years since; and has been sober from that time. Demagogues have made him believe, that the temperance reformation is but a scheme to abridge men of their political rights, and therefore, (though possibly a lingering and secretly indulged love of rum has something to do with it,) he cannot join the temperance society.

No. 12. A coloured man, about 30 years of age, with a family. Was a very great drunkard, and very poor. For the last three or four years, he has wholly abstained from ardent spirit. About a year since he drank freely of cider on a festival occasion, and probably became somewhat intoxicated. He then resolved, that he would never again taste of any intoxicating liquor

whatever. He is a lovely christian of remarkable tenderness of conscience, and of course belongs to the temperance society.

No. 13. An old person. Intemperate for many years. Has been sober for the last two or three years. Now a member of the church, and probably would be of the temperance society, if a certain near relative would be, on whom No. 13 is dependent.

No. 14. About 30 years of age, with a family. Had been intemperate for several years; and, therefore, could not preserve his earnings. Some three years ago, he joined the temperance society, and has ever since lived up to its requirements. He is now an industrious and respectable man.—Much of the time during his abstinence from ardent spirit, he has been religiously minded.

No. 15. About 40 years of age, with a family. Was a miserable sot, and very poor. For the last three or four years, he has abstained from ardent spirit, and has, during that time, been a consistent and beloved member of the church of Christ. I scarcely need add, that such a member of the church is also a member of the temperance society.

No. 16. About 60 years of age. Had been for twenty or thirty years one of the greatest drunkards in town. Was very poor, and a brute in his family when drunk. Has trained up several sons to drunkenness. Nearly a year ago he joined the temperance society, and has remained sober ever since, one occasion perhaps excepted. I fear he drinks cider, and if he does, he will probably soon relapse into drunkenness.

No. 17. About 50 years of age, with a large and intelligent family. Had been intemperate for many years and became very poor. Three or four years ago he joined the church and the temperance society, and has ever since been a sober man and a decided christian.

No. 18. Was a great drunkard, and was very poor. Joined the temperance society a year or two since. Had a long drunken frolic last winter. I know little about him.

No. 19. Was a great drunkard. Now a member of the temperance society, and a respectable professor of religion. Has as much fear of cider and strong beer, as of rum.

No. 20. About 60 years of age, with a family, and poor. I believe he has not used ardent spirit for months. Was formerly intemperate. I know but little of him.

No. 21. About 50 years of age, with a large family. Had been intemperate long enough to waste the considerable property he had accumulated in the early part of his life. Last winter he bound himself in writing to abstain from ardent spirit. The person who wrote the instrument, begged him very long and earnestly to suffer the prohibition to extend to cider also. But the unhappy man could not consent to it. He laughed at the charge of danger in a drink of cider. It turned out, as the writer feared. He made cider his substitute for ardent spirit; and he now drinks ardent spirit perhaps as freely as ever. Many a heart bleeds for his meek and pious wife.

No. 22. About 60 years of age, with a large family. Had long been very drunken and very poor. About two years since he relinquished the use of ardent spirit. He was persuaded to attend the election last fall, and some demagogues, to control his vote, got him to drink. One of his respectable children told me that his father had not drank any ardent spirit before for a year. Had the poor father been a member of the temperance society, the tempting glass and the importunities of the designing might not have overcome him. I hope he does not use ardent spirit now.

No. 23. Seventy years of age, with a family. Had long been a very great drunkard. Now abstains from ardent spirit. But it is said drinks to intoxication of cider, which a professor of religion is ignorant or unprincipled enough to sell him. Has not joined the temperance society. One of his neighbors, who has great influence over him, talks much of church and state.

No. 24. Lives a little out of the territory, to which I have confined my examinations. Was a great drunkard—but has been, for some time, a consistent member of the temperance society.

No. 25. Lives near No. 24. Was quite intemperate. Has recently joined the temperance society, and appears very well.

No. 26. Was a drunkard, until the last three or four years. From that time, until his death, nearly a year ago, was a sober man and interesting christian. He was about 60 years old, at his death. The cry that is often raised to justify our neglect of the drunkard, and to discourage our efforts for his recovery is, that the reformed drunkard *will go back*. That cry is signally rebuked and falsified in the case of No. 26; for instead of *going back*, he has gone to heaven.

No. 27. About 45 years of age, with a family. Was very poor and drunken. I am informed, that he has abstained entirely from ardent spirit, for the last seven or eight months, and is pious.

No. 28. About 40 years of age, with a family. Was very poor and drunken. For the last two years, has been a respectable and faithful member of the temperance society. Is now so afraid of ardent spirit, that some months ago, when in great bodily pain, he refused camphor, because it was dissolved in it.

No. 29. About 40 years old, with a family, and poor. Had been intemperate for years. Has recently promised to abstain from all intoxicating liquors, and I hope soon to see him in the temperance society.

No. 30. Upwards of 30 years of age, with a family, and was poor. Had been intemperate for several years: but, for the last year or two, he has been a zealous and faithful member of the temperance society. He is now a sober, pious, industrious, money making man.

No. 31. About 60 years of age. Had long been intemperate and poor. Lives at a distance from this place. Visited his friends here last winter, and got caught in the temperance trap. Returned home a sober man, and, to the great joy of his numerous and very worthy family, has remained so ever since. It is said, that his old drinking companions tried very hard to get him back into the rum ranks. He is industrious in proselyting his drunken neighbors to temperance. Of course he belongs to the temperance society.

No. 32. About 40 years of age. This is a very remarkable instance. He lives a number of miles from this place, but is to remove to this neighborhood in two or three weeks. Seven or eight months since, he came to me, late in the evening, for the single purpose, as he avowed, of subscribing his name to the temperance pledge. He was very drunk. I sought hard to put him off. But he would subscribe the pledge. He seemed to feel that this, and nothing short of this, would save him. Rather to rid myself of his importunity, than in the hope of benefitting him, I wrote the pledge for him to sign. He took the pen, fell upon his knees, and signed it; and immediately after offered an audible prayer of ten minutes length. Strange to say, he has never tasted spirituous liquor since. He is now very industrious, and very ambitious to be a man of respectability and property. His remaining affection for his amiable and pious wife seemed to be his strongest motive for signing the pledge and entering upon the redemption of his character. Let the unhappy wife of the drunkard so demean herself towards her wretched partner, as to keep alive his love of her. In some heaven-favored moment, that love may impel him to successful efforts to escape from his bondage.

No. 33. About 40 years of age. Had long been a drunkard. His family frequently needed the comforts of life. Nearly a year ago, he resolved on total abstinence from ardent spirit, and has been a sober industrious man, ever since. He has not yet joined the temperance society, but probably will soon join it. I believe he wishes to make a thorough trial of his constancy to his new principles, before he joins the society. In this, he is in a common error. He needs, and so does every drunkard, who is striving to reform himself, the help of a connexion with the temperance society to keep him from falling.

No. 34. About 55 years of age, with a family. Had been intemperate for many years. About four years ago he joined the temperance society, and has been a perfectly sober man ever since. Never, however, until the last winter, did he resolve to give up cider. It was much feared by some of his friends, that his use of cider would bring him back to rum.

No. 35. About 30 years of age. Well educated. Was a very great drunkard, and was very poor. Two or three years ago he joined the church, and ever since he has been a sober, pious and useful man. He removed into a neighboring town soon after he made a profession of religion.

No. 36. Very drunken and poor. Has recently joined the temperance society. Does well thus far. But I cannot yet form an opinion how he will hold out.

No. 37. Similar to No. 36 in all respects.

No. 38. Upwards of 50 years of age: had long been a drunkard: became pious two or three years since, and joined the church. Last winter some of his rum drinking neighbors got him to drink, until he was intoxicated. When he became sober, he was very penitent, and hastened to join the temperance society. Previously, he felt too strong to need the help of a connexion with it. I can now confidently say of him, that he is a sober man, and a christian.

This list would be far longer than it now is, should I add to it the names of all those persons, within the same territory, who, but for the temperance reformation, would, in all probability, have become drunkards, ere this time. Numbers of my most respectable neighbors had already drank ardent spirit so long, as to contract a decided appetite for it.

The most important fact established by the foregoing narrative is the connexion between the Temperance Reformation and the work of the Holy Spirit. Or, I might venture the remark, that innumerable instances in our country, similar to some in this narrative, establish the fact, *that the Temperance Reformation is itself the work of the Holy Spirit.* Well has the Reformation been called the John Baptist of the gospel. For, in thousands of instances, it has prepared the way for the Saviour to take possession of the sinner's heart. Such conversions to GOD, as are recorded in this narrative, whilst they illustrate His forbearance, greatly encourage the individual, who enters into the work of reforming the drunkard, with the hope, that he may be instrumental in saving "a soul from death," as well as in drying up the fullest and bitterest fountains of temporal misery.

Were there space for it in this communication, I might advert to several other facts established by the foregoing narrative; and especially to the one, that the drinking of ardent spirit induces poverty. But I pass from this to say something about our process for reforming the drunkard.

Benevolence is the soul of this process, as it is emphatically of the whole temperance enterprize: and if any are laboring to promote that enterprize from motives at all inferior to the love of their fellow men, they are at best but feeble helpers of our noble cause. Those of my neighbors, who have undertaken, in reliance on GOD, the work of reforming drunkards, do not feel and act towards these wretched beings, as they once did. They have learnt highly prized lessons on this subject in the great school of Temperance Reform. Formerly, they despised the drunkard. Now, they pity him. Now they feel, that no class of men are entitled to draw so largely on their compassions, as drunkards are; and especially do they feel this, when they consider how much they have themselves done to make drunkards. For who of us can truthfully say, that he has done nothing towards continuing that rum-drinking custom in our country, whence have come all our drunkards? Formerly, they repulsed the drunkard from their doors; neglected his sufferings; and wherever they met him, manifested their contempt and abhorrence of him. Now, they are kind to him; furnish him with employment; are tender of his feelings, and attentive to his wants. The drunkard's self despair arises, in a great measure, from the conviction, that he is an outcast from the pub-

lic respect and sympathy. Of this we have been aware in our efforts to reform him; and we have sought to show him, that, as to ourselves at least, this conviction shall henceforth be groundless. We have taken great pains to persuade him, that we are his friends, and that every improvement in his habits, however slight, would proportionably and promptly elevate him in our esteem. We have also cheerfully consented to practise every self denial, by which we could gain his confidence: for in no way can you so surely win men's hearts to you, as by submitting to obvious self denial for their sake. It was not *because* of his self denial, but it was *notwithstanding* this endearing virtue, that the great pattern of self denial was crucified. Whilst inculcating the doctrine, that the drunkard, to be thoroughly reformed, must relinquish wine, cider, and malt liquors, as well as ardent spirit, we have seen and submitted to the necessity of giving up these drinks ourselves. The drunkard is affected by this self denial for his sake; and he straightway opens his heart to those who practise it. But, should we, whilst insisting on his disuse of these drinks, indulge in them ourselves, he would despise our inconsistency and selfishness: and we should only make the matter worse, by attempting to justify ourselves in saying to him: "these drinks are safe for us who are sober; but you who have lost your self control, are not to be trusted with them." Much as the drunkard's self respect is impaired, he cannot brook a distinction so offensive as this.

The self denial, that prompted the god-like Howard to visit and explore the vilest and most repulsive scenes on earth, "to take the gauge and dimensions of human misery," in its most loathsome and aggravated forms, must actuate him, who would befriend and save the drunkard. His regard for the drunkard's welfare must be stronger than his disgust towards his loathsome vice; and he must toil for his rescue unweariedly. Even as the man of God fixes his weeping eyes on an impenitent neighbor, and resolves in the holy benevolence of his heart, that he will devote himself to the salvation of that neighbor; so must the friend of temperance single out the drunkard; employ upon his recovery the fruitful ingenuity, that a good man ever has in a good cause; visit him frequently; exhort him "in season and out of season;" wrestle with God for him; entreat others to be kind to him, as well in their example, as in their words; and he must finally resolve never to give over the labor, whilst his unhappy fellow being remains the slave of the bowl.

I recollect having said to you, a couple of years since, that the Temperance Reformation was worth all it had cost, if it were only for its having developed and exercised, in composition and public speaking, so much of the talent of the young men in humble life in this country. I would now add, that the Reformation is worth all it has cost, had it accomplished no other good than that of teaching thousands of professors of religion, that they have little self denial, and of course little of Christ in them. The Temperance Reformation has shown, that many a professor of this self denying religion, would rather cling to his glass than throw it away to save a soul.

The temperance tavern is to be acknowledged amongst the most important aids, which we have had in cleansing the moral atmosphere of this neighborhood. For nearly six years, (probably longer than any other place has been favored with such an establishment,) we have had a temperance tavern. Temperance taverns are equally creditable and useful to the public morals, and they are one of the peculiar and most precious fruits of the Temperance Reformation. How strange, that temperance men do not support them! It is in their power, by bestowing their patronage on temperance houses to convert all the rum taverns in the land into temperance taverns. Whilst, on the other hand, no temperance man puts up *unnecessarily* at a tavern where ardent spirit is sold, without lending his influence to prolong the guilty traffic.

Nothing, however, has been so useful, towards effecting, and especially towards rendering permanent, the reformation of drunkards here, as the public pledge, which the temperance society requires of its members. The pledge

associates him with the respectable, who have subscribed it; and he feels himself honored by the association, and stimulated to well doing. This public promise constitutes, in his view, whatever it may be in fact, a far more solemn appeal to the living God than do his private and, generally, vague and hesitating resolutions of amendment; and he is also most profitably conscious, that this public promise fixes upon him the eyes of hundreds of his fellow beings, who will stand ready to applaud him for his fidelity to it, or to despise and abhor its violation. The temperance pledge, in the hour of temptation, is like the amulet worn of old to preserve its wearer from evils. It may be likened also to some adopted maxim, which, embodying the just conclusion of a long and wise train of thought, often comes greatly to one's help in an exigency, and when he is in no circumstances for a process of reasoning. The remembered pledge often exerts a saving power, when the waves of temptation beat violently against the trembling resolution of the reformed drunkard. He may not be able to answer the ingenious and plausible arguments, with which his tempters assail him: but he falls back with confidence and safety upon his pledge, as upon a conclusion to which he arrived, in a season more propitious than the present, for determining his duty. And now, although the peril of the crisis be so great, as to strip him of every other resource and every other means of escape, yet here, in the temperance pledge, is that "last plank," which saves him. There is another consideration, showing the value of the pledge to the reformed drunkard. (It is imperfectly brought to view in the application made by No. 3 for the deacon's name.) If it had no other name to it than his own, it might and probably would avail him little. But his respectable neighbors, and hundreds of thousands of the wise and good all over the land, have honored it with their names; and he feels that he stands in their strength. Hence is it, that he is able to stand: whilst, without this dependence, he would be tottering and falling through his inherent feebleness. You have heard the story of our countryman at the battle of Yorktown, who, to use his expression, "fought on his own hook." There are some such self-poised and independent spirits. But the reformed drunkard, in respect to his conflict with the temptations of rum, is far from being one of them. In that conflict, and in his reliance on his associates in the pledge, he is more like the coward soldier, who, but for his identification of himself with his country's cause, and with the ten thousands of strong hands and stout hearts, that are supporting it by his side, would have "no stomach for the fight."

Of vital importance, however, as is the temperance pledge to the drunkard, yet how many people there are of sober lives, who discourage him from subscribing it, by refusing to subscribe it themselves. I have often known fathers and even mothers keep back from sanctioning and honoring temperance societies with their names, notwithstanding they had drunken sons, whose reformation was hopeless, unless they could be brought into these asylums.

I have witnessed, in some of these cases, the ineffectualness of entreaties addressed to the stubborn and deluded parents, until I have been well nigh driven to the uncharitable conclusion of the poet, that,

"There is no flesh in man's obdurate heart;
It does not feel for man."

I have a few neighbors who wholly abstain from ardent spirit, but who decline giving their names to the pledge. I respect them for their abstinence: but here, as well as elsewhere, such persons seriously obstruct the progress of the car of temperance. The rum party chuckle over such temperance men, and they wish for no better allies. They remember too well the impotence of all efforts against intemperance, before the temperance society was devised, to fear any of those efforts now. It is the machinery of the Temperance Society; its meetings; its publications; the activity of its members; above all the resistless magic of its roll of names—the resistless power of example and of fashion too in that roll—that they dread. God plainly says of temperance societies to all men: "This is the way: walk ye in it." But they, who have

been brought under the Temperance Reformation, to give up the drinking of ardent spirit, and who still refuse to join the temperance society, are guilty, not only of disobedience to this requirement, but of heinous ingratitude, in turning their backs on the instrumentality, which God has mercifully employed to produce in them so great and so happy a change. Such persons generally speak well of the society; but they do not consider, that their standing aloof from it argues a perception on their part of something very objectionable in it; and therefore it is, that, just so far as their example and opinions have weight, is the institution discredited and subjected to suspicions.

Persons of this class are frequently heard to say, in order to justify their standing aloof from the temperance society, that they can do more good by remaining out of the society, than they could if they were in it. But, if they may say so, then may others; then may all;—and the temperance society should not exist;—and the conclusion is, that the society is an evil, and that it has hindered rather than promoted the progress of the cause of temperance. A sensible man should be careful not to take a position, which can be fairly carried out into consequences so absurd. That the temperance society is useful, and useful in proportion to the number and respectability of its members, is a proposition not to be controverted at this late day. But, let the persons to whom I here refer, examine themselves, to see whether, after all, it is not pride, notions of independence, *gentlemanly feeling*, or something other than a desire to be most useful, which keeps them back from joining the temperance society.

But to return to the drunkard. The grand difficulty in reclaiming him is not in himself: it is in the sober, and in the state of society around him. As the question, “Will this be a good child,” is far more pertinently and forcibly put to the parents of the child than to the child itself; so the question, whether a drunkard shall be reformed, is more suitably addressed to the sober, whose examples control that drunkard, than to the drunkard himself. The question of the drunkard’s probable fate is in the hands of the sober, amongst whom he dwells; and their examples solve that question, either for his recovery or his ruin. Go into a community where there is no temperance society—where the sober and respectable *are above the meanness* of laying themselves under its obligations, and you will never hear a prayer offered in that community for the poor drunkard, and never see a tear dropped over his wretchedness; and, there, of course, you will find no instance of a reclaimed drunkard. So far from this, you will find the habits of society—the state of feeling—such as to make men drunkards, and to keep them drunkards when they have become such. But go into another community, and where there has been, for several years, a well sustained temperance society, and there you will find, that kind feelings have begun to prevail towards the drunkard; and here and there you will see a drunkard, who has already broken his chains.

Sober men generally are still wont to look upon themselves, as clear of the sin of drunkenness. But, if they will examine the relations they bear to the drunkard, they will find themselves to be responsible for all the drunkenness, that exists. The sober (for drunkards are generally paupers,) raise the grain for distillation, and manufacture and import and vend the spirituous liquor; and set the example, irresistibly attractive to the drunkard, of drinking it: and thence the myriads of drunkards and the difficulty of reclaiming them. If men will not, yet the all seeing God will, fix the responsibility of this murder of bodies and souls, where it belongs. In “the great day of his wrath,” will the rum dealer and the rum drinker, who still persist in their sin, under all the light that reveals its enormity, “be able to stand?”

What I have said sufficiently indicates the process, by which, under God, most of our drunkards have been reformed. How they can be reformed in a city, where every tenth or twentieth building is a grog shop, and where at every turn and corner of the streets, an appeal is made in the display of bottles, to the master appetite of the drunkard, I do not know. When our license laws and the rum dealers and demagogues, who cling to them, shall no longer

be able to withstand the fast gathering tempest of public indignation; and when the intolerable oppression of these laws on the sober, unoffending and industrious citizens of our state shall have been exchanged for legislative protection against the evils of rum selling; then the drunkard in the city can be reclaimed, as well as the drunkard in the country.

GERRIT SMITH.

ARTICLE VII.
MISCELLANEOUS.

Utica, September 16, 1833.

The Editors of the Quarterly Temperance Magazine.

I found, a few days since, an ode in favor of "cold water," by the celebrated Scotch poet, Robert Ferguson, which must have been written sixty years ago. Alas! poor Ferguson! it had been well if he had kept to cold water; for he died in a lunatic asylum, the victim of intemperance, where none of his criminal associates ever came to alleviate his misery.

As he died, so died Robert Burns, of delirium tremens. He once wrote, in his address to the De'il:

"I reid ye're thinkin',
A certain bardie's rantin', drinkin',
Some sad day yet will send him linkin',
To your black pit;
But, faith, he'll turn a corner jinkin',
And cheat you yet."

But that corner was never turned. Sons of Scotia! while you admire his genius, shun the path which led him to poverty and death.

I add Robert Ferguson's address:—

ON CALLER WATER.

Whan father Adie first pat spade in
The bonny yird o' ancient Eden,
His aunny had nae liquor laid in
To fire his mou',
Nor did he thole his wife's upbraidin'
For being fou'.

A caller burn o' silver sheen
Ran cannily out ower the green,
And whan our gutcher's drouth had been
To bide right sair,
He loulit doun and drank bedeen
A dainty skair.

His bairns had a' before the flood,
A langer task o' flesh and blood,
And on mair pitters shanks they stood
Than Noah's line,
Wha still hae been a feckless brood
Wi' drinking wine.

The fuddlin' bardies now-a-days
Rin rantin' mad in Bacchus' praise,
And limp, and stoiter thro' their lays
Anacreontic,
While ilk a lea of wine displays
As big 's the Pontic.

My muse will nae gae far frae hame,
Or scour a' airths to sound for fame;
In troth the fillet ye might blame,
For thinkin' on't,
Whan airthly she can find nae theme
But *aqua-font*.

This is the name that doctors use
Their patients noddles to confuse;
Wi' simples clad in terms abstruse,
They labor still,
In kittle words to gar ye roose,
Their want o' skill.

But we'll hae nae sic clitter-clatter,
An' briefly to expound the matter,
It shall be called guid *Caller Water*,
Than whilk, I trow,
Few drugs in doctor's shops, are better,
For me or you.

Tho' joints be stiff as ony rung,
Your pith wi' pain be sairly clung,
Be you in caller water flung,
Out ower the lugs,
'Twill mak' you suple, swack, and young,
Withouten drugs.

Tho' cholic or the heart sca'd teaze us,
Or ony inward gualm should seize us,
It masters a' sic fell diseases,
That would ye spulzie,
And brings them to a canny crisis,
Wi' little tulzie.

As simmer rains bring simmer flowers,
And leaves to clad the birken bowers,
Sae beauty gets by caller showers,
Sae rich a bloom,
As for estate or heavy dowers
Aft stands in room.

A SCOTSMAN'S BAIRN.

*Sixth Annual Report of the American Temperance
Society.*

This report embraces opinions and arguments rather than facts. It gives body and form to public opinion, expressing, as we believe, the sentiments of a large portion of the people of the United States, whom it represents as calling for a revision of the laws authorizing and regulating the spirit trade. Thus viewed, it presents a topic replete with grand and animating thoughts; a triumphant development of the American system of government. The people of the United States having deliberately examined the nature and extent of the evils resulting from the authorised traffic in ardent spirit, declare that they *can be removed*, and in the exercise of the exalted prerogative of self-government, they thus put forth the decree for their removal.

A former report of the same society announced the startling truth, that the traffic in intoxicating drinks is *immoral*. To this decision the Congressional Temperance Society, the National Convention at Philadelphia, the Massachusetts Convention at Worcester, and other highly respectable bodies, promptly responded, and it is now becoming the settled conviction of that large portion of the community who neither make, sell or use spirituous liquors. In proof of this assertion, we could adduce many items of testimony like the following, from a late report of a society in Connecticut:

“We say then, that by the influence of a minor part of our licensing board, a man has been appointed to keep a tavern in our town, who himself is a fallen victim to ardent spirit, and whose moral sensibilities are already so blunted, that he cannot be said to be other than an unwholesome member of civil society, and who does not scruple to embrace all opportunities contrary to law, to distribute the desolating poison. And his habits and character

were well known to those by whose influence he was appointed. He is probably doing more mischief and spreading more misery among a certain class of our population, than all the other of our inhabitants, (with one exception.)”

Do not such honest and indignant expressions of public sentiment, now resounding from an hundred presses in the United States, amount to an unequivocal declaration that the domination of the grog-seller is hastening to an end? The evils inflicted by this traffic are not imaginary, they are alike burthensome and intolerable.

Good laws we know do not make good morals; nor are bad laws wholly incompatible with good morals, though their influence as far as it extends is always hurtful. In a former number we alluded to the opinion of Mr. Smith and others, who believe that the temperance reformation is now suffering hindrance from our license laws, and who consider it unreasonable to expect entirely to put down any profitable branch of manufacturing or mercantile industry while the law extends its sanction over it. The conductors of the American Temperance Society, in their Sixth Report, avow this belief. They think it will avail little to denounce as immoral, that which the law of the land protects and justifies. They are probably right in believing, that unless new enactments shall embody and sanction what is now supposed to be the dictate of public opinion, the new doctrine of the immorality of the traffic, may not be so universally adopted as to interpose a final check to the evil. The entire passage devoted to this topic, extending from the forty-fourth to the sixty-ninth page of the Report, is deeply interesting. It should be read and pondered by every American, especially by those who legislate, and those to whom the administration of existing laws is entrusted. Our limits compel us to defer to a future number the careful examination of this important paper. By the liberal donation of the parent society, a copy will be furnished each auxiliary in the state of New-York; and it is earnestly hoped, not only that a careful perusal will be given to that which so intimately concerns all our best and dearest interests, but that every society, and every individual friend of temperance in this state, will be active in devising and putting in operation all reasonable and proper means in aid of the designs of the National Institution.

Early Annals of the Temperance Reform.

We cheerfully give place to the annexed account, from the Daily Troy Press, of a temperance society in Connecticut more than forty years ago, by which our own state is deprived of a distinction we have been proud to claim for her.

CHRONICLES OF OLDEN TIME.

We were shown a leaf the other day taken from an old Almanac, from which, in the history given of the *first* barrel of rum ever brought into Norwalk, Connecticut, we learn the estimation in which the primitive settlers of New-England held the necessity and use of ardent spirits. An account of the incident may be interesting to our readers, from the fact, that one of the principal and most respectable families now in Troy, as we have understood, originally emigrated hither from that place. "A packet master had returned from Boston, and it was noised abroad, that he had brought with him a *barrel* of Rum! The civil authority, the select men and the principal inhabitants of the town, came together and inquired if the thing was so. He assented. They declared with one voice, "You shall never land it on our shores! What! a whole BARREL of Rum! It will corrupt our morals and be our undoing.'""*

Reading the foregoing reminded us of a fact we had seen recorded in one of the volumes of old news journals in our possession, and which we imagine contains a record of the first tempe-

* That there is in Connecticut a return to the healthful feeling of the *olden time*, appears by the following extract from a late report of the society in South Stonington.

"We have another dark picture to present; and we present it only that it may be removed. With painful surprise we learn from sources too respectable to be doubted, that one of the magistrates of this town, with the oath of God upon him, binding him to a due observance and faithful execution of the good and wholesome laws of our state, has, after all the light that has beamed upon his mind, been so far lost to a sense of moral obligation, and so destitute of the common sympathies of our nature, as to introduce into this peaceable neighborhood a hogshead of ardent spirit, and actually commenced its distribution. Although probably none are his customers but that poor pitiable race who, before the truth was generally known respecting this fluid, and under the deceptive notion that a little was good for health, or to assist in performing labor, have formed that depraved, unnatural, and to them yet unconquerable appetite, almost constituting them drunkards—we say that although probably these are his only customers, yet to them, to their friends and families, he is doing a momentous evil, in thus providing the means to beggar their families, cause themselves to be vagabonds and a nuisance while alive, and to sink prematurely to a dishonorable grave, and an unfathomable eternity. O, what a preparation! But this is done by a magistrate, whose oath of office binds him to suppress this very traffic, when not done under the sanction of law. On this we feel bound to animadvert with a plainness which, if the case did not warrant, might wear the aspect of severity."

rance movement *in the form of a voluntary association of individuals pledged to abstinence*, ever made in this country. To the unfading glory of the *farmers* of the county of *Litchfield*, Connecticut, let it be told that as early as the year 1789, *they* introduced (and they are they, probably, who *originated*) the principle of voluntary associations to promote the disuse of ardent spirits—a principle, it need not be told, which is now the key stone, and sustains the entire fabric of the temperance reformation.

In “The Federal Herald,” (vol. III. No. 74,) printed in Lansingburgh, Monday, July 13, 1789, it is recorded, “that upwards of *two hundred* of the most respectable farmers of the county of Litchfield, Connecticut, have formed an association to discourage the use of spirituous liquors, and have determined not to use any kind of distilled spirits in doing their farming work the ensuing season.”

So much for former times. And in regard to the present day, we see it stated that *one third part* of the inhabitants of Connecticut, over 16 years of age, have pledged themselves to total abstinence from ardent spirits.

[From the Litchfield (Conn.) Enquirer, Sept. 26, 1833.]

TEMPERANCE FORTY YEARS AGO.

Several weeks since, as we learn by some of our neighbors, for we did not see the article ourselves, allusion was made by the Troy Press to a temperance pledge by some of the people of this village a great many years anterior to the commencement of the temperance reformation, though it was not believed that the original or even a copy of the pledge could be found among the records of the town. But in looking over some old papers which fell into his hands upon the death, and as administrator of the late Ephraim Kirby, Esquire, the Hon. Seth P. Beers came across the identical original document, signed in the hand-writing of each of the persons who composed the association; and to him we are indebted for obliging us with it for publication. A large proportion of the persons who signed the paper are now dead—some of them we are sorry to say died intemperates—and of the living, (only 13) all except three still reside in this town. Those three are David Buel, now residing in Troy, N. Y. and who at that time kept a tavern in this village; James Stone, at Watertown, N. Y., and Thomas Collier, at Binghamton, N. Y.* The facts regarding the association were undoubtedly furnished to the Troy Press by Mr. David Buel of Troy, who at the advanced age of nearly 90 is a zealous advocate of temperance. We hereto annex the document, with the signatures. Those marked with an asterick (*) are dead.

* David Buel, Jr. is one of the vice-presidents of the New-York State Temperance Soc. and Mr. H. Collier of Binghamton, is sec. of the Broome co. soc.

“So many are the avenues leading to human misery, that it is impossible to guard them all. Such evils as are produced by our own folly and weakness are within our power to avoid. The immoderate use which the people of this state make of distilled spirits is undoubtedly an evil of this kind. It is obvious to every person of the smallest observation, that from this pernicious practice follow a train of evils, difficult to be enumerated. The morals are corrupted, property is exhausted, and health is destroyed. And it is most sincerely to be regretted, that from a mistaken idea that distilled spirits are necessary to laboring men to counteract the influence of heat and give relief from severe fatigue, that a most valuable class of citizens have been led to contract a habit of such dangerous tendency. Hence arises the inability to pay public taxes, to discharge private debts, and to support and educate families. Seriously considering this subject and the frowns of Divine Providence in denying many families in this part of the country the means of comfortable subsistence the present year, by failure of the principal crops of the earth, we think it peculiarly the duty of every good citizen to unite his efforts to reform a practice which leads so many to poverty, distress and ruin.

“Whereupon we do hereby associate and mutually agree, that hereafter we will carry on our business without the use of distilled spirits as an article of refreshment, either for ourselves or those whom we employ; and that instead thereof, we will serve our workmen with wholesome food, and the common simple drinks of our own production.

Ephraim Kirby,*	Ozias Lewis,*	Amos Galpin,
Timothy Skinner,*	Lawrence Wessels,*	Thomas Trowbride,
David Buel,	Elijah Wadsworth,*	Samuel Shethar,*
Julius Deming,	Alexander Catlin,*	Norman Buel,*
Benjamin Tallmadge,	Reuben Smith,*	Briant Stodard,*
Uriah Tracy,*	Lynde Lord,*	Abraham Peck,*
Ebenezer Marsh,*	Archibald M'Neil,*	Frederick Wolcott,
Moses Seymour,*	Abraham Bready,*	Nathaniel Smith,*
Samuel Marsh,*	Isaac Baldwin, Jr.*	John Allen,*
James Stone,	Tapping Reeve,*	John Welch,
Samuel Seymour,	Collier & Adam,*	Arthur Emmons.*
Daniel Sheldon,	Tobias Cleaver,	

“By necessity and on principle, in consequence of little experiment and much observation, I have effectually adopted and adhered to the salutary plan herein proposed, during several months past, and am still resolved to persevere until convinced that an alteration will be productive of some greater good, whereof at present I have no apprehension whilst human nature remains the same.

JED. STRONG.”

Opinions and Practices of the Society of Friends.

RESPECTED FRIEND—

Having been recently presented with a pamphlet by the keeper of the "Temperance House" in Albany, entitled "The American Quarterly Temperance Magazine," number II. I was induced to give it a candid perusal; and although the subject of temperance societies and their object is by no means new, yet to see embraced in one volume so extensively, a history of its progress and embarrassment, (which may be considered marvellous, both as it respects its success and the childish if not criminal objections now made to the accomplishment of the objects for which these societies were formed) was truly interesting; and but for the strange and ridiculous idea that our natural liberties and independence would be destroyed by agreeing with our fellow beings, that we will not commit crime, one might conclude that a candid reading of this volume alone would be sufficient to induce every one but the confirmed drunkard, to cease at least, either by precept or example, to oppose the progress of so dignified and virtuous a cause, if they should decline becoming the honored members of such societies. But my object at this time is most particularly, to notice a request (which is made in the early part of the volume alluded to, relative to the period of the first formed society for the promotion of temperance) that if any one had knowledge of the existence of a temperance society prior to the year 1808, that they would forward such information. And knowing that the society of Friends, or Quakers, as they are frequently called, had long had a discipline or constitution for the government of their church members, in reference to their moral conduct generally, as well as in many particulars; and on examining among the latter, I find that the yearly meeting of friends for New-England, had incorporated into their discipline a special clause respecting the use of ardent spirits, as early as the year 1784, and again in the year 1788, and which is held practically binding on all the members of the yearly meeting, down to the present day, as will be seen by the following extracts from their present constitution.

And although the society was not formed on the exclusive ground of abstaining from the use of ardent spirit, yet it stood at the date above alluded to, and still stands, so prominent in their moral and religious code, as to be inquired after every three months of all the meetings subordinate to the yearly meeting—"Are Friends careful to avoid the use of spirituous liquors, except for medicine?"

N. B.—This yearly meeting extends over the state of Maine, New-Hampshire, and so much of Massachusetts and Connecticut as lay east of Connecticut river, and Rhode-Island state.

EXTRACTS.—"The excessive use of spirituous liquors, of all kinds, having for a long time been seen by our society to be a practice tending to lead from calmness and innocency, to the many evils which are the consequences of intemperance; and a concern having arose for the spreading of this testimony, not only to the disuse of distilled spirituous liquors among *us*, except as medicine, but that *others* also may by our example be encouraged to restrain its use within the limits of Truth; we recommend to all Friends every where, carefully to look at the motives of being concerned therewith, not only of using, but distilling, importing, trading in, or handing out to others, who from habit may have acquired a thirst and inclination after it, tending to their hurt. We tenderly advise all such as are concerned therein, to centre down to the principle leading to universal righteousness; and as we apprehend a continuance in such practices will, in this day of light, weaken the hands not only of those individuals concerned to further the reformation, but tend greatly to obstruct society from holding up a standard to this important testimony, as becometh our holy profession; we entreat, therefore, those who have begun well, and made advances towards their own peace, that as soon as may be, they forbear the said practices, that a line may in due time be drawn, and the standard raised and spread to the nations."—1784.

"It appearing, that notwithstanding the advice and entreaty of this meeting in 1784, and last year, divers of our members have been so inattentive thereto as not yet to forbear the practice of importing, trading in, and handing out distilled spirituous liquors, to the weakening of their own hands, and obstructing society from holding up this important testimony as becometh our holy profession, and a fresh exercise arising, that this obstruction be removed; it is recommended to monthly meetings, that committees be appointed to labor with all such as may continue in either of said practices or distilling, and endeavor to prevail with them to a cordial compliance with the advice of this meeting; and if any should continue so disregardful of the unity of the body, as to counteract

them in this important concern, it is recommended that they be dealt with, and if unreclaimed, testified against, as those who disregard the advice of their brethren.”—1788.

Some peculiarity in the style of the extracts is observable; and although it may not be considered as coming strictly within the limits of the inquiry, yet I apprehended it might be agreeable at least, to be made acquainted with the simple facts as they exist. Without further apology, subscribes, a sincere friend to the temperance cause, rejoicing in its progress.

THOMAS HOWLAND.

East Greenwich, (R. I.) 1833.

Useful Experiment.

An orchard affords excellent nourishment for milch cows. For other stock, also, it is probably not less valuable.

The field on which I, years ago, planted my orchard, is about six acres. The trees therefore are not generally old. Many of them are grafted. Of course the selections may be supposed to have been good. Pippins, Pearmaines and Greenings were deemed especially preferable. Scions of other names were likewise inserted.—Numbers are native stocks. Sweetings, whether natural or artificial, are few.

During the last three or four years the canker worm has very much checked their growth; has inflicted severe injury upon the trees, and greatly diminished their produce. Add to this the neglect of pruning since the very propitious conviction in the public mind, that the distillation of cider is, on every account, pernicious; and the poor appearance of my orchard cannot be a matter of surprise.

Such checks to the contrary notwithstanding, there has been every season, a sufficiency of fruit for domestic benefit and gratification.

For years, whenever the tillage of the ground would permit, my horse, during the months of fruit, has lived in my orchard, and has seemed to subsist principally on the produce of the trees, though he could eat no more than a small part of what fell. In the same connection he has been frequently noticed for unusual fatness, strength and

hardiness. My swine have likewise grown remarkably well, though fed chiefly on what fell from my fruit trees.

Last year a crop of rye was taken from the ground of my orchard. Late in the autumn the land was ploughed for the purpose of covering what remained of grass, weeds and stubble, and particularly with a hope of weakening the canker worm host, as it would expose the cysalis to destruction, by the freezings and thawings of winter and spring.

This year I threw open the orchard to my horse and three cows. The creatures were admitted before the apples were large enough to attract their attention.

The excessive fondness of horned cattle, horses and hogs for apples, is well known. Soon, therefore, they found and devoured the fruit. Ere long they had enough and more than enough to supply the cravings of appetite and hunger. Under some trees, bushels it appeared, lay untouched, especially after a violent wind. Even to this day many remain beyond the once seemingly insatiable demands of their love for such fruit.

But, kind reader, do you ask, "Have not your cows made themselves sick by over feeding on the luxurious dainty?" No. For thriftiness and for fulness of flesh they may be advantageously compared with the brightest milch kine that are exhibited at the cattle fairs.

"But has not their milk diminished?" No. I have never known those that came in during the latter part of the winter, or in the spring, hold out so well. In August and in the former weeks of September, this village and many others felt considerable severity of drought. Vegetation of almost every kind stopped. Pastures in a greater or less degree failed. The quantity of milk would, as a general fact, be less. Far otherwise was it with the cows that derived as much as they pleased of their living from apples.

"But was their milk rich and good?" Yes. Down to this hour, the butter is scarcely distinguishable, in beauty and flavor, from that which the best cows and the best pastures produce, in May.

"But is it not common for milch cows to *dry up*, as the expressive phrase is, after satiating themselves with apples?" Yes. Let them, at the same time, have access to corn, nearly or fully ripe, and not only their drying up;

but their *death*, may be expected. These disastrous consequences of their uncontrollable voracity are suffered, I doubt not, every year.

Attend now carefully to the difference. It is the *accidental*, or as often happens, the *mischievous*, breaking into an orchard, united perhaps with a cornfield, that brings this mortal ruin. With what to them is the highest possible luxury, enjoyed in a single instance only, it is not wonderful that they without restraint gratify appetite in overwhelming riot and ruinous excess. If death do not immediately follow, yet fever, and sickness, and the drying up of their milk, will be suffered. By good fences and care, preserve them effectually from this invincible temptation. On the other hand, give them, from the beginning to the end of the fruit-bearing months, daily and free access to your orchard. This use will prevent excessive indulgence. They will do themselves no hurt. Rather thriftiness to themselves and benefit to you will be the happy result.

The experiment here described, is I know upon a small scale. I see not, however, why the inference is not perfectly fair and sound. Milch cows allowed to run in your orchard through the fruit producing portion of the year, will richly compensate the cost and trouble of keeping them; will be in no danger of hurting themselves by excess, and will turn the produce of your trees to a very profitable account.

The experiment, though new to me, may not perhaps be new to some of my fellow citizens. Whether new or not, the fervent wish of christian benevolence is, that the practice, of which it proves both the safety and the profit, may be extensively adopted. I cannot for a moment doubt that the consequences will be entirely benign and satisfactory. Apples enough may be secured for domestic use and comfort in autumn and through the winter and spring.

Think now, my beloved countrymen, how far preferable, beyond every power you possess, either of calculation or of thought, it must be to turn the produce of your orchards into the best of milk and the finest of butter, rather than torture it into that most detestable and poisonous stuff, *denominated* CIDER BRANDY.

C. CHAPIN.

Rocky Hill, Conn. 1st Oct. 1833.

The following extract of a letter from Gatesville, North Carolina, shews that there also the progress of temperance has had an influence on the value of orchards.

“I am happy to state that the cause of temperance is gaining ground in this section. We formed a society in this place last summer with twenty-seven members. At our second meeting, twenty-six joined, and our prospects are quite flattering. Our ministers appear to be awake to the importance of the subject, and many of our influential men have entered heartily into the work. Our society is formed on the plan of entire abstinence. We neither make, sell or drink the stuff. Some of our farmers have cut down their orchards and converted them into cotton or cornfields, and many others talk of doing the same. Yours,

“J. BROWN.”

A drunkard reclaimed and restored to health.

When I was but a child, five or six years of age, my father sent me from the field to bring a bottle of rum from the house, and as I was accustomed to see my father and others drink rum, I thought there could be no harm in my taking a little, the weather being very warm, and rum, it was said, would keep out the heat. So I drank until I was completely drunk. My father carried me home at the blowing of the horn for dinner; after that he severely chastised me for getting drunk, not for tasting, for he had always instructed me, when returning from the store with the bottle, to taste, and learn if the merchant had been honest in giving spirits. I did so, my appetite for it increased, and I continued tasting through childhood and youth, and from that time until the day I was forty years of age I was an habitual drunkard. I drank to keep out heat and cold; I drank to keep the steam of a boiling kettle from affecting my stomach; I drank to give appetite, strength and activity; I drank to drown sorrows and troubles which I brought upon myself; I drank to grieve away the holy spirit of my God, which often troubled my guilty soul; I drank because I thought I could not do without it. I could also get trusted at the grog-shop for rum, when I could get neither tea, sugar or molasses for my weeping wife and children. And now, dear reader, I would say to you, touch not, handle not, taste not this poisonous thing, for poison it is,

I know it to be so by sad experience. It has often palsied my limbs, impaired my vision, and destroyed my reason. And now, in the language of scripture, unto you, young men, I call, if you have contracted the habit of tasting you are in great danger, for I only began to taste when I found myself a most miserable drunkard; all my days' wages were squandered, and the companion of my youth and a number of small children weeping for a morsel of bread; and to satisfy a guilty conscience I would complain of hard times. Do you say that ardent spirits will keep out heat, cold, &c. I charge you with folly.—If you drink ardent spirits to increase your strength, to restore your health, or to render you more active, you are deceiving yourself—for it took away my health, and my strength was gone, and activity I had none. I was weak and my limbs trembling. If you drink ardent spirits to drown troubles or sorrows, you add fuel to the fire and make it ten-fold worse. If you drink to grieve away the holy spirit, you are in danger of losing your soul. If there is such an appetite already formed that you think you cannot do without it, you are a coward and durst not try.

Dear reader, the day before I was forty I drank not less than ten glasses of spirits. But the morning of my birth-day arrived. I being a mechanic, a company of mechanics sallied forth for a birth-days' dram. I was now sober, conscience staring me boldly in the face, and viewing myself as I was, and the doleful situation that my family were in, caused by my drunkenness, it all but chilled the blood in my veins. That was a glorious birth-day morning to me and my afflicted family, for in the strength of the God of Heaven I formed the resolution that I would not drink any more ardent spirits unless by bodily infirmity I really stood in need, and by the goodness of God I have found no use for it, either in sickness or in health, for more than five years. My health and my strength is entirely restored. I was the first in town to join a temperance society, and in about three months after I prevailed upon one of my neighbors to join with me. About six months after this a meeting was called in this place and a society formed, which now numbers 125 members, all in regular standing. There is one temperance store, and a number of the most wealthy farmers do

not furnish a drop of spirits in performing all their labor. But there is great reason to mourn when we see the youth and the fathers tippling as I have done ; and what is still worse, we have among us deacons and professors of religion, sipping and tasting, who are, I fear, by their example, leading children and youth down to a drunkard's grave. O, reader, do not follow the wicked example of such professing christians ; for I have found by experience that ardent spirits will lead a man from his family to the grog shop, from his bible to the gambling table, from the house of God to the house infested with every thing that is evil. It will lead a man from the calls and invitations of the holy spirit of our God, to hardness of heart and blindness of mind. And finally, according to the declaration of God, it will lead a man from heaven and all its enjoyments around the throne of the Eternal, down to death and everlasting despair, where hope and mercy never comes.— God has also declared in his holy word, that there should no drunkard, or any thing that defileth or maketh a lie, enter into the kingdom of Heaven.

Dear reader, I found no difficulty in leaving off the use of ardent spirits as soon as I set reason to work and counted up the cost. God, by his Spirit, was willing so assist me, and has kept me from its use till the present day. So I remain your friend, a friend to temperance, and, as I hope, a friend to God.

Chatham, Columbia Co., N. Y.

A short Sermon on Temptation.

The sixth petition of the Lord's prayer is social. It contemplates man in connexion and association with his neighbors. "Lead us not into temptation," not *him, them, or me*, but *us*. Hence the inference is manifest, that we are bound to pray for the moral welfare of those around us.

Second.—"He that prays for that which he labors not to attain, insults his Maker with *solemn sounds upon a thoughtless tongue*." Does the manufacturer, the wholesale dealer, the retailer, the dram-seller, who daily wipes his decanters and glasses, and garnishes his shelves and bottles with lemons, does any one or all of these strive

to remove the temptation to drink out of the way of his neighbor? They know that the sight and smell of intoxicating liquors excite the perverted and depraved appetite of the drunkard, else why do they so studiously array these pernicious liquors in situations to attract the notice of those who pass? Again; he that places on his sideboard, on his table, in his cellar, or wherever his guests, children and domestics may have access to it, intoxicating liquor, tempts them to drink. His conduct nullifies and worse than nullifies all his prayers. Again; in these times of discussion, and inquiry, and action, when the lines are drawn and society is divided into two great parties, those who take sides with the dealers and the moderate drinkers, cannot be said to do all in their power to save men from the temptation to drink; therefore the sixth petition of the Lord's prayer is not adapted to their use. Let every man omit this petition in this application of it, who is not strenuously and actively engaged in endeavoring to remove forever out of the way of all men, the temptation to drunkenness; for we repeat, it is far better not to pray at all than to act in opposition to our own prayers, and destroy with our hands that we would be thought to pray for with our mouths.

The Human Intellect will not remain where it now is.

The pigeons in North America consume more food in one day than would support the whole of the fifteen millions of human beings in Great Britain a week; yet there are political economists, and those of no mean name, who declare that the day of universal starvation approaches! They cry out for legislative enactments to check the rapid increase of population, believing that the time has already arrived when the numbers of the human family are equalized with the sustaining powers of the earth.—Gloomy, and repulsive, and disheartening as is this doctrine, it finds advocates among the most enlightened and humane men in Europe. We need only adduce the names of Mr. Malthus and Dr. Thomas Chalmers. But we have in America too many reasons for dissenting from their opinion, to partake in any degree of the alarm they express. Among us, numbers are strength, wealth and prosperity. The problem which exercises the ingenuity

of our statesmen, is not how to check the growth of superfluous numbers, but how to ensure the greatest possible amount of industry, and how to give to that industry the most judicious direction. And when we reflect how small a part of this terraqueous globe is tenanted by man; when we remember how large and how exhaustless in resources are those portions of the earth where the foot of civilization has never yet trod; and when we look to other large districts exhibiting an extremely defective and imperfect system of agriculture, and a shameful waste and perversion of the products of the earth to the purposes of luxury and intemperance; we are led to believe that those things spoken of as the evils of a too dense population, are in truth the evils of vicious civil constitutions and of deficient intelligence and virtue among the people.

For a power to counteract these evils; to overthrow entirely and forever the remaining obstructions to the advance of human improvement, which stand now as they have stood from the times of feudal barbarism; we look to the schoolmaster and his coadjutor, that most magnificent of all human inventions, the printing press. From this focus of moral radiance, purity and warmth, go forth those beams which carry, and will continue to carry, healing and hope and joy to all the nations. This is the instrument that will give fertility to soils heretofore barren and desolate; and under its influence the wilderness and the solitary place shall blossom as the rose.

It is too much the habit of all men to think and to say, on witnessing any great improvement in those arts which minister to the comforts and enlarge the power of man, "this is the last step to perfection; we shall not advance farther with this." Instead of regarding the world as in its infancy, and human institutions and human intellect as but the germs which it will require years and ages to unfold and bring to perfection, we inquire erroneously, what is the reason that these are not like the former years? Why are the men of our day so inferior in moral and intellectual qualities to those of old?

All inquiries and all conclusions which take for granted the degeneration and debasement of the species, are founded in error. There never was a day in which the sun shone upon so large an amount of human intelligence,

human virtue and happiness, as the present. And that it is so is owing, under Providence, to printing and similar arts, enabling man to preserve and disseminate the accumulated wisdom of all past ages, to avail himself of the errors and mistakes as well as of the useful inventions and valuable discoveries of all preceding generations.

The doctrines of Malthus and the whole school of those who stand in fear of the multiplication of men upon the earth are, as we conceive, adverse to the temperance reformation, and to all those benevolent efforts whose tendency is to heal the discords and enmities of men, and to promote the universal diffusion of virtue and happiness; and as having this tendency, we are opposed to them. Among the many injunctions of the Creator, we believe none is more wise, more benevolent, more sure of ultimate fulfilment, than that primeval one, "increase and multiply, and replenish the earth;" none to which the universal prevalence of temperance and all other virtues constitutes a more indispensable condition.

Temperance is profitable.

The Executive Committee of the Temperance Society of North Stonington, Connecticut, declare in their recent report, that the people of that town are but beginning to see and feel the benefits resulting from the abandonment of alcohol. The saving already realized amounts to from *six to eight thousand* dollars annually; and the committee express their opinion that if the experiment can be persisted in for two years, that all men will be so convinced of the wisdom of the measure, as to be in no danger of returning to the habitual use of intoxicating drink.

Not more than *two or three* individuals in that town are dimishing their estates, and these few are tipplers. Law suits are done away; there are no cases of assault and battery, no thefts, no paupers in the forming stage; in a word, all is prosperity, happiness and peace. The golden age of poetry has but little to boast that the people of America may not enjoy if they succeed in this great struggle. The town of North Stonington comprises probably not more than the one-hundredth part of the population of Connecticut. *Six or eight hundred thousand* dollars per year therefore, is or ought to be, saved

to that state by the operation of temperance alone: And all this accumulating capital is forthwith rendered productive; for men who become temperate have clear heads and industrious hands; they are prudent and thrifty, devoting more hours each day to profitable employments, and their industry being more judiciously directed, is more productive. Idleness is banished, the great fountain of disease is dried up; as the habits become more simple, the taste for hurtful luxuries, vicious indulgences and childish amusements unavoidably declines. Men seek their appropriate excitement where alone it can be found, in enterprizes of useful business, in the exertion of talent for the good of others, and in the ennobling labors of benevolence.

DIMINISHED CONSUMPTION.—The governor of Nova Scotia and New-Brunswick, in his recent message, attributes the falling off of the colonial revenue to the diminished consumption of ardent spirit. The diminution of consumption in the United Kingdom during the year ending 5th January last, was nearly *a million of gallons*. The diminution of spirits manufactured in Ireland, amounted to 110,903 gallons in the half of the year 1832; the decrease in the demand amounted to 721,564 gallons. In Scotland during the same period, the consumption had lessened 513,697 gallons.

NEWFOUNDLAND.—The temperance society at St. John's contained in September, 217 members; its meetings are frequent; its discussions animated. The principles of the society are ably advocated in the Times newspaper. The arch-deacon at a late meeting, alluded in a very complimentary manner to the recent visit of two merchants from the United States, who in the prosecution of their own pursuits, found time and inclination to act as *missionaries of temperance*. The consumption of spirit has diminished one-third in St. John's.

DELAWARE.—The managers of the Delaware Temperance Society have issued a report which is without date. Sussex county has, according to that report, eight socie-

ties and 707 members; Kent, five societies, 411 members; Newcastle county, 7 societies, 638 members; in all 20 societies and 1,756 members. Other societies not reporting, are estimated to have 2,000 members, making a total of 3,756 members, in a population of not far from 80,000. "The society has been opposed by persons from whom of all others, opposition was least to have been expected." Willard Hall, Wilmington, is secretary.

RHODE ISLAND.—A society at Woonsocket Falls in Rhode Island, in conjunction with many inhabitants of the place not members, petitioned the honorable town council to withhold licenses, and accompanied their petition by a sum of money more than equal in amount to that formerly obtained from licenses. This money was offered to the council to be appropriated to the support of free schools. The petition was granted and the money refused.—[*Second Report R. I. Temp. Society.*]

MARYLAND. TEMPERANCE MEETINGS ON THE SABBATH.—The Baltimore *Temperance Herald* of September 7th, has several notices of meetings of temperance societies on the sabbath. Can those congregations which have not afternoon sermons from their pastors, spend the time in any better way? How many of those unfortunate men who are seen staggering along our streets and through the roads and fields adjoining our cities, might be influenced to attend such meetings, and at length arrested in their fatally ruinous career, can only be known by experience. Had the members of temperance societies the activity and faithfulness the cause demands and deserves, we think the numbers saved would be great.

ILLINOIS.—The secretary of the State Society writes: "Temperance has made great progress in our state. In the county of Montgomery three years ago, there was no temperance society; there were four merchants engaged in retailing ardent spirit. Three, the most respectable of the merchants, have discontinued the sale. One only still sells. Four grocers who depended mainly on the sale of liquor have, commenced business and succes-

sively failed in this time. Our county society numbers about 175 members, in a population of about 3,000. I am satisfied that the consumption of liquor has been reduced to about one-tenth the amount formerly used. We have not more than four or five men who are in the habit of coming to town and getting drunk, and not one who lies about the groceries drunk, as many used to do. I will remark further, that I have been engaged in the practice of medicines since I came to this county. When I commenced here I found whiskey, and was asked to drink at almost every house; now I do not see it in one out of fifty."

A GOOD SPECULATION.—A gentleman in one of the principal cities in the United States added to the value of his estate sixty thousand dollars in one season, by purchasing and demolishing grog-shops, erecting new buildings, and wholly banishing rum from his premises. A neighbourhood before disreputable, and as such neglected and shunned by the enterprizing and the busy, became respectable, began to be a centre of business, and a rapid advance in the value of property consequently took place.

MASSACHUSETTS. Dear sir—In passing through Southampton, Mass., I was informed of the following facts, which, if you think adapted to do good, you are at liberty to publish in your highly useful paper, viz:

The town contains about 1,250 inhabitants, and although none are admitted as members of the temperance society under twelve years of age, the number of members exceeds one half of the whole population. All the members of a flourishing literary institution in the place are also members of the temperance society. The church have also expressed their conviction that the time has arrived when no professed disciple of Christ among them can *manufacture, buy, sell or use* ardent spirit *as a drink*, without being guilty of immorality and violating his professions as a christain; and they have resolved that they will abstain from the manufacturing, buying, selling or using of ardent spirit as a drink, except in case of bodily hurt or sickness, and that such abstinence is an invariable rule of membership and good standing.

Truly yours,

J. EDWARDS.

USELESS EXPENSE.—Each individual in England having an income of £200 per year, is supposed to pay in taxes to government, as is stated in a recent work on that country: On porter and ale, two pots per diem, at 2d

per pot,	£3	0	10
Spirits, one pint per week, 10s per gallon,....	3	10	0
Wine, one quart per week, 5s 6d per gallon,..	3	11	6

As all these articles are of no value, but far worse than useless, it is wonderful that the people of England do not wholly dispense with them, and thus save both the cost and the tax.

Treatise on Epidemic Cholera, as it appeared in New-York in the summer of 1832. By Meredith Reese, M. D..

While we continue to hope that no future visitation of this dreadful malady shall give to the medical accounts of its symptoms and supposed means of cure the intense and painful interest they recently possessed, it is greatly to be desired that the lessons it taught should not be forgotten. The work of Dr. Reese is one of those which, coming directly from a professional man, in his professional capacity, without the intervention of any society or body of men pledged to the support of a set of peculiar opinions, may be expected to arrest attention by the boldness of its assertions and the clearness of its testimony touching the connexion of cholera with ardent spirit as an exciting and predisposing cause. We make indiscriminate selections from various parts of the work, of passages relating principally to this subject.

“Numerous instances of a second attack of cholera were witnessed, some of which were fatal; but such second attack was invariably the result of gross imprudence or excess, and generally in the use of ardent spirits.”—p. 22.

“Among articles of food and drink which in this city were distinctly observed to excite the attacks of cholera in individual cases among the predisposed, are, in the order in which they were observed to produce this result, 1. ardent spirits; 2. beer and ale; 3. wine; 4. pork, fresh and salt.”—p. 33.

“Above all things, take no medicines as preventives, by whomsoever recommended; and especially no vinous, spirituous, or malt liquors. Any stimulant, of whatever kind, habitually used even in moderation, is found to give a predisposition to all epidemic diseases, and especially to cholera, frequently becoming the

exciting cause of the most desperate and unmanageable attacks; and, above all, avoid opium, brandy, or wine, as you would shun the face of a serpent.”—p. 38.

“Nearly all the cases of mortality in New-York, occurred among those who had neglected the premonitory symptoms, or, what is worse, had treated them by opium and brandy.”—p. 40.

“The brandy and opium plan of treatment, I fearlessly affirm, is not only irrational and absurd, but uniformly fatal. Without censuring any body, I may here remark, that I never used a drop of ardent spirits, either externally or internally, in the treatment of cholera, nor do I believe that it has been used with success by any one. That I have seen the worst results from the internal use of brandy and opium, administered by others, is one of the most painful reminiscences, which the destroyer has left behind him, and one which will never be erased from my memory. It is true, that the patient under their use, or that of any other stimulus, will *tell you* that he is getting *better* all the while, but presently die of apoplexy of the lungs and brain. If I had a voice which could be heard throughout the land, I would lift it up, and warn my countrymen of the fearful consequences of using ardent spirits as a preventive or cure of cholera.”—p. 48.

“And it is equally worthy of remark, that of the three thousand licensed grog-shops with which this city is disgraced, nearly half of them are located in the several parts of the city we have named, as having suffered most from the pestilence. And indeed there is probably not one of all the three thousand, which did not furnish one or more cases either in the person or family of its keeper, or among its daily customers. I myself witnessed a number of such examples, and those too in those parts of the city where there were the fewest cases. In many of these grog-shops, the disease assailed its victims while there, and, unable to leave the premises, they were carried thence to the hospitals, and in a few hours to the grave. One of the keepers, after such a scene occurring beside his counter, closed his doors and abandoned the traffic, saying that ‘the road from his shop to hell was too short; he could almost see the way there,’ and he has since changed his business. The experience of our hospital physicians, if it were published in all its loathsome details, would furnish facts on the connexion between rum and cholera, and especially between rum and death, which would abundantly confirm these statements. The ‘Temperance Recorder’ at Albany has made an expose on this subject, which, however horrible, has a parallel here, if the facts were obtained by the same diligent investigation. Of several hundred cases of cholera, either wholly or partially occurring under my own eye, a very large and frightful majority, were either in intemperate persons, or excited by the use of spirituous liquors as a preventive or cure of ‘premonitory symptoms.’ And after a patient investiga-

tion, with the aid of vigilant friends, of the mortality in this city, I have been led to the conclusion, with at least tolerable accuracy, that of the thousands who died here of cholera within three short months, there were less than five hundred who were not habitually intemperate. One of our benevolent societies relieved during the last winter one hundred and fifty widows, whose husbands had all died of cholera, and all of whom were drunkards. And in the case of intemperate persons, the disease was not only more rapid in its progress, but almost uniformly fatal, as the hospital practice amply proves. Indeed, one of the physicians who was incessant at his post in one of these establishments, told me that he had not known a single drunkard cured, by any treatment."--p. 55.

The treatise is followed by an appendix of about 50 pages, in which Dr. Reese earnestly combats many of the erroneous opinions still prevailing respecting the value of alcoholic mixtures and compounds as medicines, the danger of the sudden discontinuance of habits of stimulation, which he affirms to be in all possible cases imaginary, and other topics. Our limits forbid further extracts, but we most cordially recommend the work of Dr. Reese to all who seek for correct information and sound views relative to the subjects of which he treats.

Medical Testimony.

The opinions of medical men in relation to the habitual use of stimulating drinks, are manifestly entitled to the very highest degree of public confidence. As a body, physicians were never accused of fanaticism, and from the nature of their professional education and pursuits they must be better acquainted with this subject than other men. We place on our pages the names and testimonies of a few in Europe and America, who speak sentiments now, we trust, common to the majority of the profession in all enlightened countries. Let those physicians who are willing to subscribe either of the following *declarations* come promptly forward; their influence will be felt throughout the country. Temperance societies should consider it an important duty to collect and disseminate such testimony.

I. Cheltenham, Eng.

We, the undersigned, do hereby declare, that in our opinion, **ARDENT SPIRITS** cannot be regarded as a necessary, suitable, or nourishing article of diet; that they have not the property of preventing the accession of any complaints, but may be considered as the fruitful source of numerous and formidable diseases, and the principal cause of the poverty, crime and misery which abound in this country; and that the entire disuse of them, except under me-

dical direction, would materially tend to improve the health, amend the morals and augment the comfort of the community.

Henry C. Boisragon, T. Newell, R. W. Coley, James M'Cabe, John Thomas, Æneas Cannon, James Allardyce, C. W. Thomas, W. B. Bernard, James Holdbrook, W. Conolly, W. H. Foot, J. Watson, Charles Seager, William Wood, Henry Fowler, Stephen H. Murrey, Edward Fricker, C. Fowler, Augustus Eves, C. T. Cooke, Chs. Salt, Thomas Agg, Peter Goulet, F. H. Richardson, A. Banks.

II. *Boston, Mass., and Poughkeepsie, N. Y.*

The subscribers, physicians of Boston, having been requested by the directors of the Boston Society for the promotion of temperance, to express their opinion in regard to the effects of ardent spirits, hereby *declare* it to be their opinion, that *men in health are NEVER benefitted by the use of ardent spirits*—that on the contrary, the use of them is a frequent cause of *disease and death*, and often renders such diseases as arise from other causes more difficult of cure, and more fatal in their termination.

Boston, February, 1832.

William Spooner, James Jackson, William Ingalls, John C. Warren, Benjamin Shurtleff, John Dixwell, John Randall, J. B. Brown, Walter Channing, Jacob Bigelow, George Hayward S. D. Townsend, George Parkman, Abner Phelps, Samuel Adams, Enoch Hale, jr., T. I. Parker, S. A. Shurtleff, John Ware, John Homans, Woodbridge Strong, John Jeffries, Amos Farnsworth, Alexander Thomas, William Grigg, Charles Choate, Charles Walker, Henry Dyer, John C. Howard, Daniel T. Coit, Benj. T. Prescott, Isaac Porter, Martin Gay, James Wood, Thomas Gray, jr., Daniel Harwood, Augustus A. Gould, Z. B. Adams, D. Osgood, Williams Bradford, J. F. Flagg, Edward Reynolds, jr., Thomas W. Parsons, J. G. Stevenson, John D. Fisher, Winslow Lewis, jr., George B. Doane, Chandler Robbins, jr., Samuel Morrill, Charles T. Hildreth, Jerome V. C. Smith, D. Humphrey Storer, Joshua B. Flint, Jonas H. Lane, Joseph W. McKean, Fredk. A. Sumner, jr., E. J. Davenport, N. C. Keep, Calvin Ellis, Marshall S. Perry, Abm. A. Watson, Thomas H. Thompson, J. Wilson, George Bartlett, Edward Warren, Benjamin F. Wing, A. Seaton, Samuel H. Smith, L. B. Gale, Albert Williams, W. G. Hanaford, Paul Simpson, jr., John Bliss Stebbins, Ezra Palmer, jr., J. B. S. Jackson.

The undersigned, physicians in the state of New-York, county of Dutchess, and town of Poughkeepsie, cordially unite in the foregoing declaration.

H. Sherrill, Richd. A. Varick, John Cooper, Elias Trivett, Wm. Thorne, John Barnes, Elisha C. Tapping, Thomas T. Everitt.

III. *Albany, N. Y.*

We, the undersigned, physicians in the city of Albany, having been requested by the Executive Committee of the New-York State Temperance Society, to express our opinion in regard to the effect of ardent spirits, do readily state it as our conviction, that their use is *not required by persons in health*. On the contrary, our observation too often leads us to witness and to deplore their disastrous effects on the human system in producing or aggravating disease.

September, 1833.

Alden March, Henry Bronson, Barent P. Staats, Joel A. Wing, James P. Boyd, Platt Williams, P. Van Olinda, Peter McNaughton, A. Groesbeeck, P. C. Dorr, Patrick Gannon, Richard I. Dusenbury, D. M. McLachlan, C. Humphrey, Jasper Hallenbeck, J. Barney, James M. Brown, Edwin A. Lacey, J. W. Bay, Edwin James, Jona. Eights, Peter Wendell, William Bay, C. D. Townsend, James McNaughton, T. Romeyn Beck, Henry Greene, Hazel Kane, O. Crosby, Samuel Shaw, Sidney Sawyer, F. N. Selkirk, John Stiles, L. Moore, John F. Townsend, Herman Wendell, H. Van Olinda, Mason F. Cogswell, Lewis C. Beck, John James.

